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FOR CHRIST AND THE CHURCH

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Adopted as the official organ of the Eighth Missionary Department which includes the following dioceses: California, Los Angeles and Oregon, and the missionary districts of Alaska, Arizona, Eastern Oregon, Hawaiian Islands, Idaho, Nevada, Olympia, Philippines, Sacramento, Spokane and Utah.

In Memoriam

Entered into the rest of Paradise on Thursday, May 26th, 1910, the Rev. Irend N. B. W. Gallway, Dean of the Convocation of San Jose and Rector of the Church of St. Matthew, San Mateo.

Coming to the diocese as Rector of Trinity Church, Menlo Park, in 1900, four years later called to the Church of St. Matthew, San Mateo, thrice elected Dean of the Convocation of San Jose, delegate to the General Convention of 1907, and delegate-elect for the General Convention of this year, he made for himself by his strong personality a place second to none in the ranks of the clergy of the diocese of California.

Imbued with the vision of what the mission of the church is, he led his convocation to the first place in its offerings for General and Diocesan Missions.

Undaunted by the disaster of 1906, he inspired his people with something of his own spirit, so that the beautiful new church that is his monument was built, paid for, and consecrated—though on that day to which he had looked forward, he lay on the sick bed from which he never rose—he had in truth given his life for his church and his people.

Foremost in all diocesan and civic matters, he was first of all the ideal parish Priest, ready to respond to every call from those who were sick, in sorrow or in need.

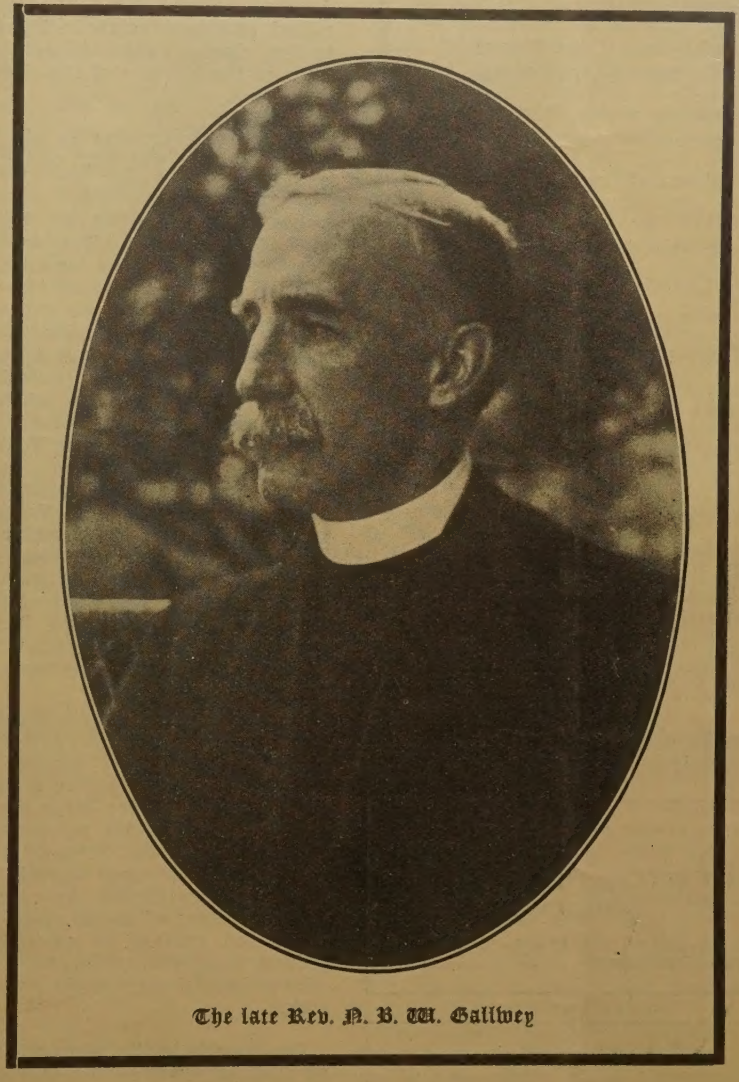
Fearless to stand for the right in all matters, he never thought of how his position might affect himself, but spoke from his heart the message he felt bound to deliver regardless of consequences, and because of his evident honesty and fearlessness won the respect of those who differed from him.

In his varied experiences of life he had mixed with all classes and studied deeply the great books of humanity. In the homes of the very rich as well as of the very poor he was always the same, and left behind him the impression of one of whom it could be truly said "he walked with God."

In every relationship of life, as priest and pastor, as husband and father, as citizen and friend he leaves a vacancy that those who knew him feel can never be filled.

May the almghty, the all-merciful, the all-loving God grant to the soul of this dear departed brother rest and peace and light perpetual. Amen.

The memorial service for Mr. Gallwey will be held in St. Matthew' Church, San Mateo, Thursday, June 9th, at 10 a. m. Bishop Nichols will preach.



The late Rev. N. B. W. Gallwey

A BISHOP WHIPPLE MEMORIAL.

The following letter is commended to the kind interest of friends of the late Bishop Whipple.

WILLIAM F. NICHOLS.

Washington, D. C., May 23, 1910.

Rt. Rev. and Dear Bishop:—Bishop Knight of Cuba has recently asked me to make renewed efforts to secure the balance of funds needed to complete the Memorial Altar, to be placed in the new Cathedral at Havana, in memory of my Father. * * * About $1200 is needed to complete the amount.

May I take the liberty of asking you to present this matter to a few friends. If they feel like contributing, all amounts should be sent to the Treasurer Domestic and Foreign Missionary Society, 281 4th Ave., New York City, "for the Bishop Whipple Memorial at Havana, Cuba."

With high regard, I am

Sincerely yours,

CHAS. H. WHIPPLE,
(Paymaster General U. S. Army).

The Rt. Rev. W. F. Nichols, D.D.,
San Francisco, Cal.

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CALENDAR

June

5—Second Sunday after Trinity.
11—St. Barabas, Apostle.
12—Third Sunday after Trinity.
19—Fourth Sunday after Trinity.
24 Nativity St. John Baptist.
26—Fifth Sunday after Trinity.
29—St. Peter, Apostle.

July

3—Sixth Sunday after Trinity.
10—Seventh Sunday after Trinity.

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The Eighth Missionary Department

DIOCESE OF LOS ANGELES.

We regret that owing to the delay in the mails we are unable to publish the report of the Los Angeles convention in this issue.

DIOCESE OF OREGON.

The annual convention will be held in Eugene June 15 and 16.

The Rev. John Marshall, who lately came into the American church from the Old Catholics, is officiating at St. Andrew's, Portsmouth.

DISTRICT OF ALASKA.

The items below are copied from "The Alaskan Churchman," one of the best edited and best printed diocesan papers in the church, which is published quarterly in the interest of the church's work in Alaska.

The Christmas offering of the Tanana Valley Mission was sent to the St. Paul's College Tokyo Fund.

The Reverend Chas. E. Betticher, Jr., of Fairbanks and the Tanana Valley Mission, expects to spend next winter in the States. He has prepared two illustrated lectures; one giving the story of Alaska in general and the Tanana in particular, the other being a lecture prepared especially for children. Those desiring either of these lectures or an address should communicate with Mr. John W. Wood, 281 Fourth Avenue, New York City.

The members and friends of St. Mathew's Sunday School, Fairbanks, are enthusiastic over its promise given by the Lenten Offering for 1910. All returns are not in as we go to press, but the amount stands at present at $284.86. In 1906 the offering was $120; in 1907, $236; in 1908, $213, and last year a gold brick of the value of $256 was sent out as the Lenten Offering.

On Easter-Even after a service of Holy Baptism—at which there were ten presented—the children assembled according to classes and put to a positive test the question, "Which class can make the most noise with its mite-chests?" For the fifth time, the Primary Department won this distinction, though they were nearly tied with the Archdeacon Stuck Class—a class of seven small boys—who made the contest so exciting that the judges requested them to repeat their efforts before they could award the decision.

On the whole the winter has been one of decided advance for the Alaska Mission. Very little illness has been reported among the staff and the work along all lines has been invigorated. Circle has once more had a resident Missionary; the placing of a teacher at Fort Yukon has relieved a worker, that her efforts might be expended in the Mission proper; Tanana has three in residence in place of one last year; Mr. Chapman has returned to Anvik; Nome has, for the first time in several years, the regular ministrations of the Church; Seward also is in like good estate; and from Ketchikan, Wrangell, Skaguay, Cordova, Valdez, Eagle and the Allakaket come news of good cheer, courage and endeavor. Point Hope is far away from the line of t but from what we know of its ene Missionary we are certain that it, to been active. Is it not a privilege permitted to chronicle this conditi the work, and to thank God for His ness to us? We think so.

Appeal is hereby made for the f ing objects:

1. The heating plant at the Missi Our Saviour, Tanana. The rebu after the fire has been begun, and Alaska Churchman" is endeavori raise the amount necessary for the ing plant. So far $170.00 has bee scribed. The estimated cost is $400. that the second fire has occurred more necessary than ever to comple home which has been merely begu for which we appeal for the heating

2. Toward the establishment o work among the natives of the T Valley. There are many needs a new Missions, and as yet insuff funds.

3. The sum of $10 to pay for a and two windows for a native cabin of the chief causes of illness is the c ing together of the people. Already is a great change for the better, and new cabins are being built. To ea dian building a cabin the Mission a door and two windows, which co here. Many such have been giv Neenana and at the Chena Indian v

4. The sum of $100 to provide fo Indian child at St. Mark's Mission, nana. There are 28 children in th sion at present and more who will as soon as they can be taken. So fa six scholarships are taken for th rent year.

5. Books for the Geo. C. Thoma morial Library. Address in care Minister-in-Charge, Fairbanks.

Word has just been received fro Newton that the Valdez Lenten Of amounts to the splendid sum of a large offering for a town its size those who have worked toward this deserve congratulations.

Valdez, Alaska.—Church of the any. The offerings on Easter Day devoted to the cause of missions. aid of a circular letter and the en plan the offering was much large ever before, $100 being sent to the urer of the Board. The Sunday devoted nearly the full sum of the offerings in addition to the Lente ings to the Children's Missionary ing, sending over $50. The scho twenty-nine pupils enrolled.

Cordova.—The Red Dragon house, which is free and open sorts and conditions of men, has crowded beyond all comfort. On dred and thirty-six men were c one evening in its one room, 24x in size. They could not sit, though tables as well as chairs were so Nearly a thousand volumes are i its library and a large number of zines are upon the reading tabl many letters home are written up club house stationery. The prese gestion will be relieved when th go to the front.

HE CONVOCATION OF EASTERN OREGON.

he third Convocation of the District o Eastern Oregon met at St. Paul's C rch, The Dalles, Oregon, on May 18, t se present being the Bishop, the four C rgymen and four delegates represent- in two parishes. Bishop Scadding of t Diocese of Oregon also attended.

ev. Upton H. Gibbs of La Grande was e ted Secretary and Registrar, with R. Bertram A. Warren assistant. The n er officers and committees being the s e as last year.

ev. Charles Quinney of Pendleton and R. William Smith of Baker City were e ted deputies to the general conven- t , with Rev. Bertram A. Warren and J eph T. Peters, both of The Dalles, as a rnates.

n Tuesday evening there was a short s vice followed by a prayer on "Weak P nts in Parish Work," by Rev. Upton H Gibbs, and an address on the "Brother- h d of St. Andrew" by G. F. Shelby, the W stern Secretary. On Wednesday morn- in there was morning prayer and the H y Communion, when the Bishop gave a esume of his official charge, which w be printed in the Journal.

fterwards the convocation organized f business, with recess for luncheon at t Hotel Dalles. An annual offering for t Seamen's Mission was recommended. T next convocation was invited to meet a La Grande. The question as to whether t Bishop has authority to change the d e of convocation, as given in the con- s tution governing the District, was re- f ed to the Chancellor with instructions t eport to the next convocation.

eports of the work were made by Rev. J Neilson Barry of Baker City and by R. Upton H. Gibbs of La Grande, who t of the organization of a vested choir a of the donation of lots valued at $900 a $2,100 in cash and $900 in pledges to- w d a Parish house to be called Morris H l in honor of Bishop Morris. The w k at Pendleton was reported by R al Sawtelle, Rev. Charles Quinney a John T. Lambirth, who, upon being a ed how he succeeded so well with his w k among boys, replied, "Because I like t n." Hon. J. A. Douthit and Rev. Ber- t a A. Warren made a report of the w k of The Dalles.

t the women's meeting, Mrs. Lulu D. C ndall presided with Mrs. J. T. Peters a Secretary. Mrs. Charles Quinney was e ted delegate to the Triennial meeting o he Women's Auxiliary. On motion of M s Anne M. Lang, it was resolved that t e be a meeting of church women at e convocation, and the Bishop was re- q sted to appoint a committee of three t draw up plans.

eaconess Alice J. Knight reported her w k at Canyon City, Cove, Bend, Echo, H pner, Hermiston, Ontario, Prairie C , Union and Vale.

rs. Paralee Hailey, District Secretary o he Woman's Auxiliary, made an en- c aging report and read a letter from M s Julia C. Emery. Miss Minnie L. L , Miss Anne M. Lang, and Mrs. J. A. A erson spoke of the work of the women a he Dalles. Deaconess Alice J. Knight r a paper on "Suggestions for Wom- e Work."

t the evening service, Mrs. Lillian P. F lericks of Shanghai, a native of East- e Oregon, gave an interesting account o he work among women in China, and B op Scadding made an address on O gon.

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stingy Christian is a living dishonor t Christ.

DISTRICT OF IDAHO.

Ordinations.

On the Feast of Trinity, at Saint Michael's Cathedral, Boise, Idaho, by the Bishop of the District, Jonathan Watson and Luther B. Franck; the candidates were presented by the Rev. Charles MacLean and the sermon was preached by the Rev. Pembroke W. Reed.

At the same services the following were ordained: Priests: The Revs. David H. Jones, Zachary Taylor Vincent, Jr., and Joseph E. Williams. The candidates were presented by the Venerable Archdeacon, Howard Stoy. The Rev. J. Watson is in charge of the work at St. Mark's, Moscow; the Rev. L. B. Franck at Grace Church, St. Anthony; the Rev. D. H. Jones has charge of St. David's, Caldwell and Christ Church, Boise; the Rev. J. E. Williams at St. Paul's, Blackfoot, and the Rev. Z. T. Vincent at Gooding, all in the District of Idaho.

DISTRICT OF OLYMPIA.

The Rev. A. W. Cheatham has recently celebrated the tenth anniversary of his rectorship of St. Paul's Church, Bellingham, Wash.

Fourteen parishes and missions had paid their apportionment in full by May 1, and several others had sent in nearly the required amount.

The Rev. E. V. Shayler writes that the clergy of all the Seattle parishes save one, speaking for their parishes after the L. M. Convention, pledged $1.00 per communicant for foreign missions for the current year.

De Koven Hall, the Church school for boys, near Tacoma, has begun the erection of a $5,000 gymnasium.

The Bishop of Eastern Oregon has been a recent guest in the district. He visited the Annie Wright Seminary and De Koven Hall, Tacoma, and made addresses. On Sunday, April 25, he was the guests of St. Mark's Parish, Seattle, preaching Sunday morning, and attending with Bishop Keator the banquet of St. Mark's Men's Club Monday evening. One hundred and fifty men of the parish attended the dinner. Much enthusiasm was manifested and it was determined to double the financial income of the parish.

The first note in the campaign for diocesan independence was sounded last month by the circulation throughout the district of a pamphlet-letter from Bishop Keator setting forth the history of Olympia, its strength compared with other dioceses and districts, the duty of becoming independent, and the steps necessary to accomplish the result. In order to complete an adequate endowment, $18,000 must be raised before October.

The Convocation of Olympia was held in Trinity Church, Seattle, May 24 and 25.

DISTRICT OF NEVADA.

Miss Marian Taylor, the well known Church Missionary among the Indians of the Pyramid reservation, in Nevada, is reported by telegraph to have been killed by a switch engine while she was crossing a bridge at Verdi. This will be a serious loss, as Miss Taylor was doing a work among the Indians which had won their confidence and love in a high degree. It is possible that her deafness had to do with the sad accident.

DISTRICT OF SPOKANE.

The Convocation of Spokane was held in All Saints Cathedral, Spokane, on Tuesday, May 31st, and Wednesday, June 1st. Bishop Wells, who has returned from New York restored to health, presided.

DISTRICT OF SACRAMENTO.

At Oak Park a church is to be erected soon after the plans of the church in Livermore, Diocese of California.

In Grass Valley, at Emmanuel Church, Bishop Moreland confirmed a class of eight persons on May 15th.

The Sacramento Deanery.

The annual meeting of the Sacramento Deanery took place in St. John's Church, Marysville, on May 9th and 10th. The meetings were full of interest and a fair number in attendance, especially of the clergy. General regret was expressed on account of the absence of Dean Rimer who was unable to be present owing to his being on the sick list. The Rev. Dr. Holt, of Woodland, acted as Dean *pro tem.* The Rev. Mr. Atwell of the Pro-Cathedral at Sacramento was elected Dean, and the Rev. Mr. Cash of Auburn re-elected Secretary.

The meeting opened with a missionary service at 7:30 P. M. on May 9th, Acting Dean Holt presiding. The first speaker was the Rev. E. A. Osborn of Chico, who spoke upon the subject of "Our Missionary Obligations to the District of Sacramento." Mr. Osborn made a number of good points, especially emphasizing the great drawback to the cause of missions arising from the "parochialism" of some parishes.

The second speaker was the Rev. T. J. MacGovern of Loomis, whose subject was "Missions and the West." Mr. MacGovern made a strong plea for the conducting of our missionary work here in the West independently of the aid of the Church in the East.

He was followed by the Rev. Isaac Dawson of Grass Valley upon the subject of "Missions and the Board of Missions." Mr. Dawson's paper was a clear presentation of the connection between the General and Diocesan Boards of Missions and the District.

Following Mr. Dawson, the Rev. C. H. L. Chandler, Superintendent of the Armitage Orphanage at San Mateo, spoke a few words upon "Work Among Boys." Mr. Chandler briefly outlined the good work being done at the orphanage and spoke interestingly upon work among children in general.

The day's session on Tuesday began with a celebration of the Holy Communion at 8 A. M. Secretary Cash was the celebrant, assisted by the rector, the Rev. A. L. Mitchell.

The business session followed morning prayer at 9:30 A. M.

After the usual routine of business a very interesting discussion took place regarding the proposed memorial to the General Convention this fall, requesting that the district be allowed place as one of the Dioceses of the Church.

This discussion ended, the Rev. C. A. Farrar of St. Paul's, Sacramento, gave "some impressions of the Layman's Missionary Movement," and the Rev. Mr. Chandler made a plea for a deeper interest in the education and the training of the children of the Church.

At the afternoon session the Rev. Mr. Farrar read an exceptionally good paper upon "The Trial of Jesus From the Standpoint of Jewish Jurisprudence."

In the evening a public reception was held in the Foresters' Hall, at which Bishop Moreland was a welcome guest. The Bishop was unable to attend earlier in the day.

The meetings all through were very interesting and helpful to all present.

F. F. F.

The Church in Eastern Oregon

PART II.

The Second Decade 1877-87

The opening of the second decade of the establishment of the Church in Eastern Oregon was marked by the Indian raid called the Bannock Piute War. The hostile Indians entered Oregon near Silver City, Idaho, and spread devastation and death through the country west of the Blue Mountains until their defeat near Pendleton. But this did not deter Bishop Morris from making his visitation, although his "route lay for several days through the country threatened by hostile Indians, and where the terror of the past and fears of the future were the prevailing topics of conversation."

He again recommended the formation of a new jurisdiction east of the Cascade Mountains in 1880.

The failing health of the Rev. Geo. E. Kaye forced him to leave Cove and return to his home in the East, where he died. "Conspicuous among his gifts was his remarkable faculty for catechising and instructing the children of his congregations. It was a rare pleasure to listen to his catechetical instruction of a bright and interested class gathered around the chancel rail."

The Rev. J. D. McConkey of St. Paul's School, Walla Walla, Wash., each week would leave Walla Walla "on Saturday morning on horseback and make the ride of forty-two miles to Pendleton. After morning service and sermon on Sunday he would ride back twenty-two miles to Weston for evening service," returning Monday morning in time for school duties. "Hard as this work was, it was made cheerfully and uncomplainingly in the spirit of a true soldier."

He was succeeded at Pendleton by the Rev. Wm. E. Potwine (1882-1903), whose ordination to the priesthood April 18, 1883, was the first held in Eastern Oregon. During this decade he built St. John's Church at Adams (1885), started missions at Milton and Foster's (Echo) and extended his ministrations as far as the Klamath country.

The Rev. E. C. Johnson (1885-6) was stationed at Weston and ordained priest at Pendleton in 1885, when Bishop Tuttle was present.

A rectory was built (1885) at The Dalles by the Rev. Wm. L. McEwan, who also held services at Umatilla, Hood River and Alkali (Arlington). An endowment of $500 was bequeathed to St. Paul's Church, The Dalles (1886), by Miss Mary Wall, from her earnings as teacher in the public school.

A rectory was also built at La Grande (1883) and the church moved from the old town to its present site (1887). The Rev. Robert L. Stevens was stationed there in 1885-6. Services being held also at Ladd Canyon and Island City.

Canyon City also added a rectory (1883), the clergy during this decade being Rev. Arthur N. Wrixon (1881-2), Rev. Reese P. Kendall (1883-5) and Rev. F. J. Vincent (1886-7), Mr. Kendall extending his ministrations from the Klamath country to Lostine and Alder in the Wallowa Valley and as far east as Drewsey, holding services at Prairie City, John Day, Dayville, Evergreen, Hay Creek, Long Creek, Monument, Mitchell, Mount Vernon, where a Sunday School was started three times, Prineville, Spanish Gulch (Camp Watson) and Egan (Burns), where one girl baptized in 1883 was murdered the following year. "By his continuous visiting from farm house to ranch he commended himself and the Church he represented to the good-will of the people."

At Baker City the clergy rooms were enlarged, the resident clergy being Rev. Octavius Parker (1882-4) and the Rev. Thomas Smith (1885-7).

At Cove an endowment of $5000 was bequeathed by Mr. Samuel G. French (1882) "for the maintenance of a clergyman of the Episcopal Church, resident in the Cove, and holding regular weekly services in the Church of the Ascension." The Rev. Thomas Smith was in charge (1881-4) and the Rev. W. R. Powell (1884-1891).

Mr. French also left his farm at Cove containing one hundred acres for the establishment and support of Ascension School, which was opened in 1885. It also received an endowment from Mrs. Mary Ellsworth, who deeded property in Eugene, which was afterwards sold. A boys' school called Leighton Academy was also attempted, but was forced to close (1885-9).

By the completion of the railroad about 1884 the missions were no longer from two to four hundred miles "inland." Prior to that time flour had cost $12 a barrel and other things in proportion.

During this decade services were held for the first time at Huntington, at Ontario by Bishop Tuttle, at Fort Klamath Klamath Indian agency, Linkville and Bonanza.

In addition to his regular visits to the established missions, Bishop Morris traveled to the Wallowa Valley, to the Klamath country, to the Harvey Valley and Prineville, one year crossing the Blue Mountains sixteen times and passing through the Cascades twenty times, "in every variety of conveyance" and "experiences of heat and cold, mud and snow." Once the thermometer registered thirty degrees below zero. "These journeys, with the characteristic 'bed and board' that they furnish, are quite enough to satisfy the most ardent desire for roughing it," "with its slow staging in dead axle and buckboard wagons, its forest and mountain trail by horse and mule, the days and weeks of the year are too few to enable me to reach all parts and portions."

DISTRICT OF PHILIPPINE ISLANDS

In one of our stations in Bishop Brent's jurisdiction during the last year there were 235 baptisms, 54 confirmations, and there are now 279 communicants. There were 5750 medical and surgical cases. It is needless to say the influence of this station is widespread among the surrounding mountain tribes of heathen people.

Alexander County, Illinois, where there are saloons, has sixty-seven convicts in the State Prison; Edwards County, which has been "dry" for forty years, has not had anyone in the State Prison in thirty years.

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The National Missionary Congress

The series of missionary conventions, with which the most important cities in the country have been favored during the past seven months, were fitly closed with the National Congress, held in Chicago, from the 3d to the 6th of May. The weather, which is always of interest to a Californian, was in its most propitious mood. The cold rain, which marked the previous day, gave place to the sun on Tuesday, the opening day of the congress, and did not return until the great representative assembly had closed. The arrangements for the conduct of the meetings and the comfort of the delegates were as nearly perfect as could be desired. The Auditorium had been secured for the general sessions, and its admirable acoustic properties made it scarcely necessary for the speakers to raise their voices. The music was a notable feature of the gathering. At all the sessions selections were rendered by the Association Male Quartette, consisting of a first tenor from Iowa, a second tenor from Ohio, a first bass from New York and a second bass from Minnesota. At the closing session the Appolo Musical Club rendered The Hallelujah Chorus. Most inspiring of all, however, were the battle hymns of the church, sung by the great congregation of men. In the alcoves of the lobby were placed extensive missionary exhibits of maps, charts, leaflets and books, which during the intermission were visited by interested crowds, and at a convenient table orders were being taken for the literature recommended by the Laymen's Movement.

Four thousand one hundred and forty-six registered delegates were in attendance upon the congress, every State of the Union, except Nevada, being represented. The number and the representative character of its members made it the most significant religious gathering which this country has ever seen. It was great, too, in the personnel of the speakers. Among these Bishop Anderson of Chicago, Bishop Woodcock of Kentucky, the Rev. Dr. Pott of Shanghai, and the Rev. Lord William Cecil of England represented the Anglican Communion. A few of the other well known missionary leaders were Mr. J. Campbell White, Mr. Robert E. Speer, Dr. S. M. Zwemer and the Hon. T. H. Yun of Korea. The enthusiasm which marked the beginning of the congress continued unabated throughout its sessions. Frequent bursts of applause interrupted the speakers, and abundantly testified that those present were of one heart and one mind in the prosecution of the Church's chief business.

The Opening Session.

Promptly at 3 o'clock in the afternoon of May 3, Mr. Alfred E. Marling, who presided at most of the sessions, called the meeting to order. About 3,000 delegates were in their seats and joined in the familiar hymns "I Need Thee Every Hour" and "O Zion, Haste!" Bishop Thoburn, the Methodist Bishop of Northern India, returning to this land after fifty-one years of service, read the 72d Psalm and offered a prayer, closing with "Our Father," in which the congregation joined. And not only at this first, but at all the sessions the Lord's Prayer was repeated in concert by those present.

The opening address by the Bishop of Chicago was a masterpiece. His subject was "The Will of Christ for the World," and his two points, "Universality and "Unity," gave the theme which reappeared in varied form in every address which followed. As Bishop Anderson's address is printed in full in another column, the reader will be able to appreciate the favor with which it was received. Bishop Henry W. Warren, of the Methodist Church, followed with an able address on "A World-Wide Purpose in the Life of a Christian."

The first speaker of the evening was the Rev. Lord William Cecil, brother of the Marquis of Salisbury. Lord Cecil is a forceful though not a pleasing speaker. He has a very accurate knowledge of the situation in China, where he has lately been in the interest of the proposed University of Oxford Mission, which, it is believed, will shortly be established within the Missionary District of Hankow. The subject was "Present World-Conditions the Church's Opportunity." He began by referring to a notice posted in a London railway station, "Fourteen Days to China," and made it the illustration of the world-shrinkage which has been brought about by modern methods of transportation and communication. Just as the Roman Empire afforded opportunities to the missionaries of the first century, so the world's common civilization furnishes the opportunity of today. Selecting China as sufficiently representative of non-Christian lands, he found two causes of the Chinese movement towards western civilization. 1. The growing fear of the power of the West, taught by the war with Japan, the relief of Peking, and the Russo-Japanese war fought on Chinese territory, the final battle of which waged on the site of the Emperor's tomb, in utter disregard of Chinese sentiment. 2. The love which has been inspired by the friendly acts of western nations, and particularly by the kindly ministrations of the missionaries.

Dr. J. A. MacDonald, editor of the Toronto Globe, spoke of America's world-responsibility. "If any nation will be great," he said, "let that nation serve." Mr. J. Campbell White was given an ovation as he stepped to the front of the stage for his address on "The Supreme Opportunity of Our Generation." There was a remarkable similarity between the outline of his remarks and that of Bishop Anderson's. He found our supreme opportunity to lie in the development of the unity, the reality and the universality of the gospel of Christ.

It was noted as an interesting coincidence that the three speakers of the evening represented the countries, England, Canada and the United States, which had shown the greatest activity in carrying the faith to non-Christian lands.

The Sectional Conferences.

The afternoon of Wednesday, May 4th, was given to carefully arranged conferences of the different professions. There were eight of these, viz. for Physicians and Surgeons, Ministers, Church Officers, Sunday School Workers, Lawyers, Business Men, Brotherhoods and Editors. All of these were so exceedingly practical that one regretted his inability to be present in several places at once. The writer selected the Physicians and Surgeons' conference, and was well repaid for his choice. Dr. Matthew D. Mann of Buffalo presided, and addresses were made on: 1. The Unnecessary Burden of Suffering in the Non-Christian World. 2. How non-Christian Ideas and Practices Affect Physical Life and Health. 3. The Peculiar Opportunity of the Medical Missionary. 4. The Place of Medical Education in Mission Fields. The cases were abundantly illustrated with typical experiences of the physicians in the mission field. At the close of the speaking the physicians present formed a tentative organization, the purpose of which was to establish five medical schools in as many parts of the Chinese Empire.

Ascension Day.

The Holy Communion was celebrated in Grace Church, Wabash avenue, at 7:30 on Ascension Day. Practically all the churchmen attending the congress were present.

Among the addresses given during the day at the Auditorium, two must be selected for brief comment. Dr. Zwemer spoke on "Africa and the Near East." His real subject was Mohammedanism, which he claimed constituted the real problem in all non-Christian lands. In Africa, north of the equator, he declared, every third man was a Moslem, and Christian governments, including Great Britain, discriminate against Christian missionaries in favor of the Mohammedan propoganda.

Mr. Robert E. Speer of New York, speaking of foreign missions and Christian unity, stressed the necessity of unity, the kind and degree of unity required and the measure of unity attained. He made it clear that no interchange of denominational courtesies or empty federation would suffice. Only organic unity would enable us to cope with the magnitude of the missionary task, as only organic unity would satisfy the Lord's prayer, "That they may be one." It was a matter of congratulation that in foreign lands we had gotten rid of the old divisive names and that overlapping of effort was for the most part avoided.

The Churchmen's Conference.

Friday afternoon was marked by conferences by churches. Churchmen, nearly two hundred in number, gathered in Grace Parish House. Bishop Anderson was unable to be present, but Bishop Nelson of Georgia represented him, and read the brief service with which the meeting was opened. The program was very simple. Laymen from several sections of the country reported the results of the Laymen's Movement, and a carefully prepared "Memorandum" was discussed, and upon motion of Mr. F. C. Morehouse, editor of the *Living Church*, was unanimously adopted. As this memorandum is lengthy and will be printed by the Board of Missions and widely circulated, it is unnecessary to print it in full here. Its several portions are headed respectively: An Acknowledgement, An Affirmation, An Adequate Policy, The Duty of Prayer, and A Declaration. The second of these topics states so clearly the responsibility of every member of the church that we add it at the risk of

printing what may be already familiar:

An Affirmation.

We affirm that upon every Churchman rests the responsibility for:

1. The "local parish"—which includes his own congregation and the community in which he lives.

2. The "diocesan parish"—which includes those parts of his diocese where the Church is unknown or weak, and where help is needed to establish it strongly.

3. The "national parish"—Which includes that part of our own country beyond the borders of his diocese where the Church as a whole is carrying on mission work.

4. The "world parish"—which includes the non-Christian world, and especially those fields to which this Church has sent her representatives.

We believe that the gifts of Churchmen for the work in the diocesan, the national and the world parishes ought at least to equal the gifts for the support of the local parish.

The Closing Session.

The largest attendance was registered on Friday night, when probably not less than 3,000 persons were present. The chief feature was the adoption of a national missionary policy. which appears in another column. Dr. Gunsaulus was to have spoken on the subject, "Christ the Universal Saviour," but was kept away by a sore throat. It is no reflection upon this well-known orator to say that the program was improved by being shortened. It seemed to some that the evening would have been ideal if the exercises had been limited to the adoption of the policy and the Hallelujah chorus.

Bishop Thoburn brought the congress to its close with the benediction.

The Will of Christ for the World

Bishop Charles P. Anderson.

I have made a considerable number of missionary addresses of late, both in connection with the Church which I have the privilege of representing, as well as with the Chicago Convention of the Layman's Movement. I almost feel as if I were obtruding myself in appearing upon the platform once more. I have been asked, however, to make the opening address at this National Congress, and I esteem it a great privilege and honor to do so. The subject which has been assigned to me is "The Will of Christ for the World." It is a subject which one ought to approach on one's knees. It is an awful responsibility to undertake to interpret the mind of Christ for the world. Fortunately we are not left to our own resources—we do not have to guess at it. We do not have to depend on any mental process of ratiocination. It does not have to be evolved out of our inner consciousness. We have only to listen to the Divine authoritative voice and then interpret that voice in the language of practical obedience.

I shall venture to interpret the will of Christ for the world, so far as the purposes of this gathering are concerned, in two words. They are Universality and Unity—the universality of the religion of Jesus Christ, the unity of the Christian Church. I take it that there are no two things that stand out more prominently in the pages of the New Testament than those. First, that the religion of Christ is for the whole world; and secondly, that there is to be oneness on the part of the disciples of Christ, in order that the whole world may know and believe.

First, universality. I do not have to argue it in this gathering. It is an axiom. It is a postulate. It is the very central belief of our religion. Christ is the Son of God. "God has made of one blood all nations of men to dwell on the face of the whole earth." Whatsoever God purposes through Christ for any part of the world, He purposes for all parts of the world. Christ belongs to no nation, but to all nations; to no race, but to all races; to no age, but to all ages. He is not simply a man, but Man, universal Man; not a god, but God incarnate for all humanity. "God of God, Light of light, * * * who for us men and for our salvation was made Man." And if we come away from the somewhat stiff statements of theological language to the mellower language of the New Testament, we find that every page is full of the same idea. "God so loved *the world*," not a portion of it, but the whole world, "that He gave His only begotten Son." "Come unto me, *all ye* that labour and are heavy laden." "Go into all the world and preach the Gospel to all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost." Men sometimes speak of "Christ and other Masters." Christ alone is Master and all others are brethren. Christ has no competitors. Christ has no rivals. "There is none other name given under Heaven whereby man can be saved but in the name of Jesus Christ." "In the name of Jesus, every knee shall bow."

This does not involve that you and I deny that the non-Christian ethnic faiths of the world have any ethical or moral value. We rejoice when we find that they have. God hath not left Himself without witnesses. In every nation the people have some idea of God, some consciousness of right and wrong, some glimmering of immortality. In some cases they exist in a very rude and crude form and lead to all kinds of fantastic cruelties in the name of religion. In some cases they exist in a more developed form. That is our starting point. The Christian missionaries, like Christ, came not to destroy but to fulfill. We hold that Christ is the logical and inevitable outcome of all religions. As S. Augustine said, men are naturally Christians. We hold that there is in every man certain instincts and intuitions and endowments which if given a proper environment and proper cultivation will inevitably lead up to his being a Christian man. "If ye believe in God, believe also in Me."

We do not seek to destroy the good that people already have; but to lead them from what they have to what they have not. "Him whom ye ignorantly worship, Him declare we unto you." The goal of the Christian religion is Christ. It is not a question of whether there are good things in their sacred books, or whether they have some virtues, or whether they or we have an open Bible, or whether a Church organization exists. The great question is, have they, have we, Christ? That is the goal. "He that hath the Son hath life, and he that hath not the Son of God hath not life." "I am come that ye might have life and that ye might have it more abundantly." I am thankful that we do not have to argue this proposition in this presence. It is the very essence of the Gospel of Christ that it is an universal Gospel.

But the universality of the Christian religion not only rests upon our claims for Christ, but also upon the fact that it has demonstrated its fitness to be the universal religion and its power to be the universal religion. Just think of a few broad facts. Christianity was born in the world at a time when there were many ancient civilizations. Egypt had seen great days. Babylon had been mighty. Greece had reached a high pinnacle of fame. Rome had seen some proud and imperial times. China had at that time an ancient civilization. Those civilizations had failed to save them. And Christianity, in less than two thousand years, practising upon decadent civilizations, or upon barbarous civilizations, has in a short space of time brought these nations in which it has operated, away ahead of all the ancient civilizations. It is indubitably true that the Christian religion injects certain inextinguishable elements into human society with the consequence that the Christian nations make much more progress in all the higher things of life than all the other nations of the world.

Let us take a brief but striking illustration; let us contrast Christianity with Mohammedism. Freeman says in his book upon the Saracens that "Mohammedanism has consecrated despotism; has consecrated polygamy; has consecrated slavery." Now, contrast the influence of Christianity with that. Is it not true that Christianity has consecrated liberty, not despotism; it has consecrated monogamy, not polygamy; it has abolished slavery. Christianity at an early date touched that ancient civilization of Greece. It was at a decadent period. Her art and her architecture had not saved her. Her poets and her orators, her philosophers and her statesmen had not saved her. Bear in mind that Christianity overtook that civilization at a time when it was doomed to absolute destruction. What saved it from destruction? What preserved the national life in spite of most appalling calamities? What saved that little country of Greece from Ottoman tyranny, from the Moslem scimitar, from external disaster, from her own internal corruption? Why, if we can believe such thoughtful students as Freeman and Finley and Stanley, nothing else preserved the continuity of that country than the introduction into it of the Christian religion. Go into that country today, and though you may find many things that are not admirable,

though you may find that they are very short of having attained anything like the highest standard of Christian life, nevertheless, if you pick out the strong things, the enduring things, the things that have saved them, they have been the things that were not born within themselves, but the things which Christianity contributed to them. That religion brought to them at a perilous time certain principles that appealed to them—the eternity of God, the brotherhood of man through Jesus Christ, and though their armies might be destroyed, though terrible calamities might ensue, they imbibed those Christian principles which have held that nation together.

Come over to the civilization of the Latin races. Bear in mind that we are contrasting the effects of religion in a civilization that was decadent, at a time of political weakness, with other religions at the height of civilization and at the height of political power. It is not putting our religion to a proper advantage, and yet it can stand the test. Compare the great men, the ideals, the poets of the Latin races after Christianity was introduced, with the ideals and the poets and the great men of the Roman Empire prior to the time of the birth of Christ or the missionary labors of St. Paul. Compare, if you will, a Virgil with a Dante. Does not Dante have something grander and sublimer; did he not have visions which the great poet Virgil never saw because he had never heard of Christ? Compare S. Augustine with Marcus Aurelius. We do not care to minimize the virtues of Marcus Aurelius, but is it not true that Augustine penetrated down deeper, that he reached up higher, that he saw things that Marcus Aurelius never saw? Compare such a man as S. Francis d'Assisi with a Seneca or an Epictetus. Think of the great Latin doctors that have made their contributions to Christian literature. Think of their great saints, men and women. Think of their great hymns. Think of their great prayers. Is there anything in the ancient Roman world, with all its might and power and organization, that ever produced such types of men as Christianity produced?

Take our own civilization. Christianity overtook us at a time when our forefathers were rude barbarians. Where did we get our ideas of God, our ideas of truth, of honor, of purity, of charity, of home, of wife, of child, of mother? You say they came as the result of civilization. What is civilization but the humanization of men, but where did the humanizing power come from? They are nothing more or less than the direct contribution of the religion of Jesus Christ to the humanity that we share.

Yes, the greatest power in the world has been the power of Christ. His work is not yet completed, but it is working toward completeness. He has given birth to spiritual kingdom. He has laid the cornerstone of our highest civilization. He has revivified old dead maxims into living realities. He has scattered the face of the earth with principles that were based upon the eternal love of the Eternal Father. He has been the preacher of liberty, fraternity and equality. He has abolished slavery from our midst. He has inspired our best literature. He has founded institutions of learning. He has been giving new conceptions of sin, new ideas of duty, and new hopes of immortality. He has been consecrating childhood. He has been dignifying womanhood. He has been helping the poor. He has been delivering people from the oppressor. He has been lifting people by the thousands, one by one, one by one, out of the dunghill of their sins and causing them to throw themselves upon the all-redeeming love of the Saviour of the world. Notwithstanding the faults that can be found in the administration of the Christian Church, notwithstanding the weaknesses that can be found there, the most magnificent, the most pervasive, the greatest power in the direction of all that is highest in human life has been Christ and the Christian Church. (Applause.)

Every altar that is erected is consecrated to the truth that sets man free. Every tower that is built rests upon the Eternal Rock of Ages. Every spire points men to the highest things, to their future home, and Heaven and God. (Applause.)

Obliterate Christianity out of the world, strike it out of our literature, burn up your Bibles, throttle the choirs, hush up the preacher's voice, break down the altars, take away these things, and there is no archangel that would be sufficiently eloquent to depict the horribleness and the vastness of the catastrophe that would ensue. In spite of our faults we can sing the old psalm: "Oh, that men would praise the Lord for His goodness, and declare the wonders that He doeth for the children of men."

So I say that we start out in this conference first with the conviction that Christ is universal; that the Christian religion is to be universal—that it has the power of being universal, and that it is the most potential thing for righteousness that the world has ever seen. (Applause.) That is the first part of our program.

And now Unity. Of course, unity is not uniformity. Unity is not unanimity of opinion. Unity is not platform agreement. Unity is not a federation of separated churches; nor is it organic separation and rivalry. Unity is that oneness in the visible body of Christ that makes men know and believe. (Applause.) This, of course, is not the time or the place to discuss unity as a platform. It is not the time or the place to say a single word of a controversial character. Neither is it the time or the place for any of us to say foolish things for the sake of saying perhaps the popular things, but I for one can not discuss the subject, "What is the will of Christ for the world," without touching unity. (Applause.) And you and I cannot consider the most statesmanlike, the most economic, the most efficient methods of missionary administration without considering unity. (Renewed applause.)

It is well for us to remember that the greatest triumphs that the Christian church has ever won were in the days when the Church was one. It is well for us to remember that the greatest triumphs that Christianity has ever won were won, shall I say, before the thirty-nine articles were written, or the Westminster Confession, or the Augsburg Confession. And the greatest triumphs that Christianity is going to win will be the triumphs of a united Christian discipleship. (Renewed applause.)

Let me take you to a little town not very far from Chicago. It has but thirteen hundred population, men, women and children. It has nine churches, some of these nine churches are being supported by contributions from Home Mission boards. There are 55 per cent of the men of that town that do not belong to any of the nine. But why? Because they are so feeble, necessarily so feeble when they divide thirteen hundred souls up among the nine of them—they are all necessarily so feeble as not to be com-

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manding exponents of the Christian religion in the town in which they exist. (Applause.) Does the number of religions increase the amount of religion? Is there not a danger that these labels become libels on true Christianity?

Let me take you to another town, not so very far from Chicago. It is a larger town. It has thirty-two churches in it, thirty-two separate organizations, I am told. Some of these churches are in need of support from the Home Missionary Board, when anything like Christian statesmanship would strengthen the Church in that town and make it a great contributory force to spreading the gospel throughout the world. (Applause.) I believe that we are wasting more money through overlapping, through dove-tailing, through rivalries, than would evengelize a whole race in a single generation. (Applause.) Is it wise? Is it statesmanlike? Is it Christian?

I would be the very last person to put forward the economic argument as one of the first arguments on ehalf of Christian unity. Better have five hundred churches, each one with its own truths and its own spiritual convictions, than one united Church at the sacrifice of a single truth or of a single spiritual reality. (Applause.) Better waste a million dollars than to sacrifice a spiritual experience or a precious truth. But is it necessary either to waste money on the one hand or to sacrifice convictions on the other? I am quite sure that many of us have been approaching the subject wrong-end first. We have been asking what can we give up in the interests of unity. That is not the question. It is not what we can give up, but What can we give? (Applause.) You have no right to give up, no right to give up anything that you have had that ever has been of value, that is of value, or that is likely to be of value. (Applause.) You have no right to give up anything that has ever received the Divine sanction and the Divine approval. It is not what we can give up, but what we can give. I have a horror of that kind of unity that would be based on a sort of residium. (Laughter and applause.) I am not attracted by unity on the basis of an irreducible minimum. I do not want to belong to a church of minimums. (Laughter and applause.) I want to belong to a church of maximums—(Laughter and applause.)—Maximum beliefs, maximum duties, maximum sacrifices. The Church of Minimums is incapable of producing martyrdoms. There *are* things that we can give up, but nobody is asking anybody to give up anything that is of value. We can give up pride. We can give up our ecclesiastical conceit. (Applause.) We can give up our denominational jealousies. (Applause.) We can give up our inherited prejudices. (Applause.) And perhaps, by the grace of God, we can give up some of our ignorance. (Laughter and applause.) I lay this down, brethren, as a proposition that has already demonstrated itself, Christlike Christians can not stay apart. (Applause.) Christlike Christians can not stay apart. Take this Laymen's Missionary Movement. To be the most significant thing about it is this, that as I see it, all kinds of Christians, Anglican Christians, Protestant Christians of every name can, without a single scruple of conscience come and take their part and their portion in this great enterprise. (Applause.)

Why? It is because we have all got the same central unity up to this point. We all believe in Christ. We believe that the world is for Him, and we believe that He has come to have the whole world. (Applause.) Glory be to God! That at the end of two thousand years, in spite of bitter controversies and interminable logomachies and almost bloody religious warfare, Christians throughout the whole world can get together on that platform; Christ for the world and the world for Christ. (Applause.) There is more unity than we think. The things that separate Christians are inconsequential in comparison with that that separates Christians from non-Christians. "He that hath the Son hath life, and he that hath not the Son of God hath not life."

"Well, that is our program. The universality of the Christian religion and the ultimate unity of the Church of Christ. Isn't it a big enough program? Is the world big enough for you? Is Christ attractive enough for you? "Ashamed of Jesus, can it be, a mortal man ashamed of Thee?" Let us rigidly and loyally adhere to that program in spite of the worldliness of the church, in spite of the unbelief of our Christian membership, in spite of our cold love and our painless sacrifices, in spite of the absolutely unchristian talk that we hear from the pews that they do not believe in missions, in spite of everything, let us not pull down the flag one inch. (Applause.) Christ is for the whole world, and the whole world for Christ. And as a means to that end let us all be prophets of unity, priests of unity, apostles of unity. We can do that much at any rate. We can say of unity as we say of universality, "We can if we will; *We can and we will.*

May I conclude by throwing these thoughts into the most efficient language which I know how to employ, the language of prayer.

Oh, God, who hast made of one blood all nations of men to dwell on the face of the whole earth, and hast sent Thy Son, Jesus Christ, to preach peace to them that are afar off and to them that are nigh, grant that all men, everywhere, may seek after Thee and find Thee. Bring the nations into Thy fold, and add the heathen to Thine inheritance. And we pray Thee shortly to accomplish the number of Thine elect, and to hasten Thy Kingdom. Give us grace seriously to lay to heart the great dangers that we are in by our unhappy division. Take away from us all pride, envy, jealousy, hatred and uncharitableness and anything that hinders Godly union and concord; that as there is but one Lord, one faith, one baptism, one God and Father of us all, so we may be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify Thee, the only God, through Jesus Christ our Lord. Amen. May our *lex credendi* always be our *lex orandi!*

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The Bearing of this Campaign on Christian Unity

By Bishop L. R. Brewer.

I have learned a great deal about missions and the missionary spirit during the past week. I have learned that more is being accomplished in foreign lands than I had supposed. I have learned that the outlook for future accomplishment is far greater than I had thought. I have learned that all over this land there is an increasing interest in missions on the part of laymen, and that they are rising up to say that they are ready to help in the evangelization of the world as they have never helped before. I have learned also to admire and reverence those earnest and godly men who have come to Montana to tell us what we needed to know, and what. I am sure, has put into our hearts a deeper appreciation of all the work that is being done for God throughout the world. And as a result of all this I am more confident today that this evangelization can be accomplished in the next half-century, or century, or whatever time you set for it, than I have ever been before. If that feeling is working in the hearts of Christian people throughout this land, as it seems to be working in the hearts of the people of the two cities of Montana, where conventions have been held, I am sure we shall enter upon an era of progress and accomplishment beyond anything that has been seen since the first ages of the propagation of the Christian faith.

There are other difficulties in the way beside the raising of money and the arousing of interest in the work. Of course the foundation of it all is faith in Almighty God, faith that will make us ready to give to Him all that we have and are, faith that He will enable us to work out His purposes in the world. If we can have that faith in the future in larger measure than we have had it in the past, if we learn to pray as these men pray, who have been teaching us during the past week, and then if we work as we pray, I am sure that wonderful things will be accomplished in this generation. But there is another question that I want to speak of tonight which deserves our earnest consideration, the question of church unity. Our Lord gave the command, "Go ye into all the world and preach the gospel to every creature," but He also uttered the prayer "That they all may be one, as Thou, Father, art in Me and I in Thee, that they all may be one in us, that the world may believe that Thou hast sent Me." The command and the prayer must go together. Only through the fulfilment of the prayer can the command have its highest efficiency. But Christians are not united in this work today as our Lord prayed they might be. That makes a serious difficulty. They seem to be finding out this difficulty first of all in the foreign field. When people who know nothing about the gospel see men coming to them with different messages, different ways and different politics, it works confusion in their minds. They cannot understand it, and therefore they are asking in China and Japan that there shall be one church for the people. They do not want all these different organizations, and different ways of presenting the gospel of Him who prayed that all might be one. It seems to me that this is in accordance with common sense and with the spirit of our Lord's prayer. Foreign missionaries are meeting this difficulty in a wise way. They divide up the field, portioning it out among the different religious bodies, and agree not to intrude upon or interfere with each other's work. It is a wise and blessed thing that they can do this. But after all there is an element of sadness in it. While it shows a spirit of loving consideration and large-hearted charity, it shows also a failure or inability to realize the true spirit of our Lord's prayer. Since the field is the world and the Lord of the harvest is one Lord, all His reapers ought to work together with the heart and mind and soul in garnering the harvest.

The difficulties at home are greater than they are abroad, because it does not seem possible to partition out the field here as they are doing in foreign lands. I have felt these difficulties ever since I came to Montana. It has seemed to me that there must be something wrong in the way we are working. We all profess to be working for the same purpose, preaching the same gospel and directing our efforts to the same end. Yet each one is a rival of every other; and there does not, under present conditions, seem to be any way of preventing it. Take your own city as an example. There are six organizations represented in this convention and belonging to this city. Two would be quite sufficient to do all there is done—two men instead of six, two churches instead of six, two homes for pastors instead of six. This would mean a large saving in men and money, and allow all the over-plus to be sent for the evangelization of non-Christian nations. Again, the State is fast filling up with an incoming population. New towns are starting up everywhere along new lines of railway, along irrigation canals, and in regions where agricultural lands are being filed upon by new settlers. I notice that there is always a keen rivalry about getting into these new places. Each religious organization has its own superintendent, and it is his business to take advantage of every opportunity for placing his own church in the foreground. He must, if possible, secure the best corner lots, build the first church, and gain the allegiance of as many of the best people as possible to support his own work. That is all perfectly natural, and in doing it he is only doing the work that he was sent to do. It seems to me that this is opposed to our Lord's purpose in planting His Kingdom in the world. Beside the waste of men and means and effort, it makes a mad impression upon those who do not "profess and call themselves Christians." They say in thought and sometimes in word, do not come to me with your message and your church, your doctrines and ordinances. Agree among yourselves as to what is true and what is needed. After that we will listen and perhaps accept and help." I am persuaded that the divisions of Christendom, the rivalries and oppositions of Christians, help to make people indifferent, skeptical and unbelieving.

Of course all this is opposed to our Lord's prayer and purpose. How has this condition of things been produced? It has een three hundred and fifty years or more in process of accomplishment. No doubt there was good reason for the separation and rebellion at the beginning. The church in the middle ages had become narrow, hard, arbitrary, and in some respects false in her teaching, and corrupt in her life. Good and holy men sought and prayed for reform, but no reform from within seemed possible. Therefore, rebellion was started and the bands of unity were broken. The old idea was, you must believe as we believe, worship as we worship and obey implicitly and absolutely the authorities set over you, or you will be imprisoned and perhaps burned at the stake. Ah! we have learned better than that today. You cannot keep the church one through persecution. In spiritual things charity must rule, not compulsion. "He that taketh the sword shall perish by the sword" is as true today as when it fell from divine lips. Persecution was not confined to any one branch of the church. It belonged to the age. Eastern and Western, Roman, Anglican and Puritan alike indulged in it, and were dishonored by it. We have risen above that debasing spirit. Our minds are developing. Charity is enlarging. I believe that there is more of the spirit of Christ in the hearts of His followers in this generation, than in any preceding century.

This is the condition that we are confronting today. What are we going to do about it? I can remember the time when people said, "It is well to have these different organizations. They are like so many battalions of one grand army. They will fight better if they fight separately." But what if they turn their arms against each other, as they are doing through their rivalries and jealousies, here in Billings, in Butte, in Helena, and all over the land? This shows that something is wrong in the conditions, and people are beginning to find it out. Sentiment is changing in regard to these things. People are beginning to say that we shall never win the world for Christ unless we present an undivided front to the enemy. I hope that feeling will grow stronger and stronger. The inconsistency of the conditions must be felt before any action can be taken toward finding a remedy.

We do not often stop to think to what an extent the Christian world is divided. I do not know just how many divisions there are in this land, because the statements I have seen, vary. But I think there are from one hundred and sixty to one hundred and eighty. They all honestly think that they have a good reason for their separate existence. Sometimes the separation is made for what would seem to be a very strange reason. I was once walking through the market place of one of the cities of Pennsylvania with a friend, when persons were pointed out to me who wore no buttons on their clothes. I asked what it meant, and was told that these were religious people who did not believe in wearing buttons. They were hook and eye Christians. They looked like strong characters, the severe lines in their faces indicated that they would be as ready to suffer for the faith as the martyrs of old; that they would be willing to go to the stake for the difference between buttons and hoops and eyes. We may smile at all this, but the religious prejudices of people have to be reckoned with, and when a man follows conscience he is to be respected.

I hope these conditions may be changed. I have been studying them ever since I entered the Ministry. The first light I ever saw on the subject came in 1886. Forty years ago a man young in the Ministry, possessed of a clear mind, an earnest heart and a far-seeing vision studied this

question, and as the result of his studies wrote a little book called "The Church Idea." His name was William Reed Huntington. He went to his rest less than a year ago. Through all the more than forty years of his ministry the thought was constantly in his mind—how could the divisions of Christendom be healed and the prayer of our blessed Lord be realized. I read the book when it was first published, and then laid it away and forgot it. But the influence of the book was working on the mind of the church; and in 1886 our General Convention put forth a pronouncement as to what our branch of the church would consider the indispensible conditions of church unity. Those conditions are found in Dr. Huntington's book published in 1870. They are four in number, which has led to the declaration put forth by the General Convention being called the Quadrilateral. They are first the Holy Scriptures as the foundation; the two creeds called the Apostles and the Niceue, as the sufficient statement of the faith; the two Sacraments instituted by our Lord Himself; and the Historic Episcopate. There is practical agreement in and general acceptance of the first three. The trouble is with the fourth. I do not know that much progress has been made toward church unity since that announcement was set forth. Certainly no religious body that had discarded episcopacy has offered to receive it again. Nevertheless, I believe it has been exerting an influence favorable to the cause through all the years since its adoption. There are indications here and there which show this. Doctor Newman Smyth's book, "Passing Protestantism and Coming Catholicism," is one of them. I do not suppose that very many of his denominational brethren agree with him. Perhaps some disagree very strongly. But the publication of the book, and the reception it met with from the reading public, show what feeling is working in the minds of people. All want to win the world for Christ, and see that they must work together to accomplish it. They are asking, more of them than you or I know, what can be done to bring about that end. You might ask me, why not give up that point? We agree in other things. What does it matter about the Ministry? Well, our branch of the church believes, and I believe with all my heart and mind and soul, that the Ministry was originally constituted in three orders—Apostles, Elders and Deacons—or Bishops, Presbyters and Deacons as they came afterward to be called. It is so stated in the preface to our odination offices, it is woven into our polity, and is a part of the heritage transmitted to us from the past. We cannot, it is true, so prove this from the Scriptures of the New Testament that no one can doubt it, but we do know from church history, that the Ministry constituted in three orders, existed everywhere throughout the church in the second Christian century. We take that as the strongest proof that it so existed in the first century. We know that it continued to exist in that form throughout the Christian world down to the sixteenth century. I know that there are other theories. One is that episcopacy grew up from the simplest beginnings to what it came to be in the second century. Another is that the Ministry was originally constituted in two orders instead of three. Presbyters or Elders, and Deacons. Another is that there was no Ministry set apart in Apostolic times, but that each congregation is a law unto itself, and can choose and make and ordain its own Ministry. We, on the contrary, believe that the Ministry as we have it, has come down to us as a part of our heritage from Christ and His Apostles, like the Scriptures, the Creeds and the Sacraments, and that if we were to give it up or change it we should be recreant to our duty, and traitors to the faith.

More than that, I have seen hung on the walls during these meetings, a chart specifying the religious population of the world. According to that, there are 276,000,000 Roman Catholics; 122,000,000 in the churches of the East, and 166,000,000 Protestants. Of those who are designated as Protestants, the Church of England, at home and in her colonies, our branch of the church in America, the State Swedish Church and the Moravian, all hold to, and have the Ministry in three orders. They make between 30,000,000 and 40,000,000 more. Therefore Episcopacy would be represented by 425,000,000, and non-Episcopacy by 125,000,000. If unity is to come it must be for all. We must have the largest vision and hold to the highest ideals. As a branch of the Holy Catholic Church, we must keep our touch on either side. We cannot afford to cut ourselves off from two-thirds of Christendom by giving up the Ministry that has come down to us, as we believe, from the very beginning. But what if we are wrong in regard to the nature of the Ministry? Ah! that is a serious question. If we are wrong, we must abandon our position, no matter what it costs. But can we be wrong? We have the testimony of all the Christian centuries, and the unbroken practice of the Church for more than fifteen hundred years to prove that we are right. It may possibly be said that it is a matter of little importance, but not that we are wrong. But how it can be said to be of little importance when it was constituted by Christ, through His Apostles, I cannot see. Because we believe it was constituted in that way, we feel that we must retain it, and hand it down to the on-coming generations.

The question now arises, what can we do to promote the cause of Christian unity? In the first place we ought to have the largest vision, and to show the greatest liberality. It is not necessary that all should believe just alike. Indeed that would be an impossibility. There were differences of opinion and judgment among the Apostles. There always will be differences of that sort among Christians. It is necessary that there should be agreement as to the fundamental doctrines of the Christian faith. The church of all the centuries has taught us the necessity of that. We can have some simple statement as the foundation of it all. The Apostles' Creed goes back to the second Christian century. And that is all that our branch of the church requires assent to for membership. We are not likely to find anything better than that as a statement of our common faith. Secondly, it is not at all necessary that the larger doctrinal statements be thrown aside. Let the Presbyterians keep their Westminster confession, the Lutherans their Angsburg confession, the Methodists their Book of Discipline, the Baptists their Confession of Faith, and we our Thirty-nine Articles. We can differ about these while we agree in one brief simple creed. I am willing to go even further than that and say Rome may keep her creed of Trent, and the Eastern churches their formulas of doctrine. I may not be able to accept all these, and you may not be able to accept all that I believe. But the "Holy Church throughout all the world" must be large enough and broad enough to include all that Roman and Greek and Protestant Christendom hold. Thirdly, it does not seem to be necessary that the different Protestant bodies should give up their organizations. Let them

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keep their present ways of worship. Let them retain their present statements of doctrine, and continue the work that they are doing, in their own way. If then they can accept the Historic Episcopate, and engraft it upon, or add it to their own system, it will inaugurate the unity which we would all like to see prevail, prevent the unseemly rivalries and jealousies that now dishonor the Christian name, prevent the waste and extravagance in the sending of men and the use of money, and unite all in one grand effort for the evangelization of the world. Fourthly, the first step would be to unite the separated divisions of the different churches. The Presbyterians have already begun the good work by uniting two of their branches. Let them go on with it until all their two or three millions in America are united in one body. Let the Methodists do the same with their six or seven millions. Then let the Baptists and Lutherans follow on in the same line. After that, if we are faithful and prayerful and watchful for the leadings of God's spirit, a way will be found to unite all in one comprehensive church for doing God's work.

You might ask, who am I that I should stand here and make this suggestion, representing as I do an organization that is weak and small, compared with some whose representatives I see before me? Why can I not yield my position before the strength and numbers that you represent? Because it is a matter of conscience and of highest pinciple, I answer. You remember that when that iron-hearted German reformer stood before his opponents and accusers to make his defense, he cried out *Nicht kann anders*— I can do no otherwise. He was ready to stand there and if necessary die for what he considered to be the truth of God. I know that is just where you stand. I beg you to credit me with sharing the same feeling. I know that at present you are not ready to accept my position and I am not ready to accept yours. But what I am thinking of and praying for is this: that this Layman's Missionary Movement may make us think more about Christian unity, and help us to realize more deeply the meaning of the Lord's Prayer; that all may be one, in order that all the peoples of the wide world may believe in Jesus Christ.

I believe that we are on the eve of great developments in the extension of God's Kingdom. I shall not live to see much of them. Perhaps the majority of those before me do not think that the ideas I have been trying to put before them are of any great importance. But there are persons in this land, and in different parts of the world, who think differently. While I live, I want to do all I can to promote this feeling. I believe this movement that is so spreading through the land today will help us to do God's work better, will enable us to make sacrifices, and draw us closer together in the bonds of Christian fellowship. I want to work with all who love the Lord Jesus Christ in sincerity. And that is the reason why I went to Butte and why I am here tonight. I have the highest hopes of the results of this Missionary movement that has been so opportunely started in the world to win the nations to kneel at Christ's feet. I am ready to acknowledge that my brothers whom I have heard speak in these conventions, have more of God's spirit, more of consecration, more of everything that belongs to the life that Christ would have us live than I have. I am ready to sit at their feet to listen and be taught. I know that faith and prayer are the foundation of everything in Christian life and accomplishment. But we must have whatever Christ has revealed and instituted, else failure will come, just so far as we lack what He has given. We must try to find out Christ's will, be ready to stand where St. Paul stood on his way to Damascus, and ask as he asked, and as our brother from Africa is going to ask tonight, for you and for me, "Lord, what wilt Thou have me to do?" I trust that out of it will come light and guidance from above. And I pray with all my heart and soul, that this movement will help to bring in the glad day when at the name of Jesus every knee shall bow, and the kingdoms of the world become the kingdoms of the Lord and His Christ.

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Editorial

By the death of Dean Gallwey the missionary cause has lost an ardent friend. In his parish, which he never permitted to be satisfied with merely paying its apportionment though its growing local responsibilities and increasing ministry to adjacent communities gave it more excuse than most for neglecting the wider appeal, in the Convocation at San Jose, of which as Dean he set a standard of efficiency to be the inspiration of his successors, in the Diocese of California which he served so faithfully as a member of the Board of Missions, in the Eighth Department Council where his wise leadership and unfailing enthusiasm were deeply valued, his broad vision and zealous energy made him a power in the advancement of the work of the kingdom. He became a trustee of the Pacific Churchman at a critical period in its affairs, and for his work, both while it was a diocesan organ, and more recently in its larger opportunity as a missionary agency for the department, this paper owes him a debt of gratitude which cannot be repaid. May God give the Church more priests of like devotion. "Whose faith follow, considering the end of his conversation, Jesus Christ, the same yesterday, today and forever."

BY-PRODUCTS OF THE LAYMEN'S MOVEMENT.

One of the current expressions of the day is "Conservation." It stands for economy—prevention of waste and husbandry of resources. Modern chemical processes have enabled manufacturers to utilize the refuse of their shops until in many cases the by-products, as they are called, have proved to be as profitable as the original article of manufacture. The primary object of the meat-packing industry, for example, is the packing of meat, but the great firms engaged in that business derive no small revenue from the buttons and the gelatines and the other well-known commodities to be found on the shelves of the grocery, the pharmacy and the dry goods establishment.

No new energy has ever manifested itself in the intellectual or religious domain without releasing incidental forces of unexpected strength. The avowed purpose of the leaders in the Laymen's Missionary Movement has been to convince Christian men of their duty to non-Christian countries so that enough missionaries for the foreign field shall be found, and a sufficient support guaranteed, to evangelize the entire world in this generation. But while unprecedented interest in foreign missions has been gathering force, certain by-products are being developed which were hardly anticipated, but which are indisputable evidence of the Spirit of God in the movement and which promise more for the triumph of the Cross than any increase in the mission treasuries or any accessions to the ranks of laborers abroad.

A RELIGIOUS REVIVAL.

To some religionists the methods of the Laymen's Movement seemed unreligious. The conventions were opened, not with a prayer meeting, but with a banquet. Frank appeal has been made for money, and ways of inducing rich men to give largely and all men to give something have been openly discussed. Those who attended the conventions found themselves, however, in an atmosphere of prayer, and the appeal for money was made on the highest grounds. And as the results from the several parts of the country are reported, it is being discovered that the new interest in missions is accompanied by evidences of a deepened religious life. Moribund prayer-meetings have been restored both in point of attendance and vitality; marked accessions of men at stated services; new volunteers among men for Sunday School and other personal work. In one Toronto congregation not less than thirty men reestablished the family altar as the result of the campaign, and hundreds have publicly confessed that the missionary motive has re-interpreted for them the meaning of the Christian profession and given it a reality they had lost. The Laymen's movement with its world-wide appeal has done for many individuals and congregations what the conventional "revival" with its address to personal hopes and fears has failed to do. What if this movement, still in its incipient stage, should usher in a new age of faith?

IMPULSE TO UNITY.

The Laymen's Movement did not propose to solve the difficult problem of Christian unity. On the contrary, it was intended merely to arouse each denomination to greater zeal in the prosecution of its own work. The meeting of the several religious bodies together in convention was partly for convenience in considering a cause of equal importance to all, and partly for the sake of the impact upon each of the Christian sentiment of the whole community. Doubtless the leaders of this Church were as quick as any to discern in the movement a contribution to the cause of unity, but the best thought in all the churches has welcomed the promise of a better day. The notable address of Bishop Anderson at the Chicago Congress but expressed the sentiments uppermost in the mind of the delegates, who, it must be remembered, represented the lay leadership of all the more important Christian bodies in the country except the Roman Catholics. Elsewhere we print an address on unity delivered recently by Bishop Brewer. The "Spirit of Mission" for May published a strong presentation of the subject by Bishop Graves of Shanghai. These are a few of the indications of a renewed and prayerful interest in the knitting together "our unhappy divisions." But as Dr. Leighton Parks has lately pointed out in a series of addresses on the same topic, the question is no longer an academic but a practical one, and the Laymen's Movement has found a practicable way in which the several fragments of Protestant Christianity may not only come into more intelligent and sympathetic relationship, but may also co-operate without the compromise of a single principle dear to any. It is only through such association that we can achieve that unity of spirit which must precede the formal unity which alone can satisfy the will of Christ.

Is the Episcopal Church adapted to country districts? This question is sometimes asked, in a critical tone, or as though the questioner had settled it in his own mind be-

yond a doubt. But let us see. It depends upon how it is presented. There are places where a general would not try to go with heavy artillery—and where dress parades and other military exhibitions are not made a part of the daily program. And so there are some of "our Church ways," well enough, perhaps, in a settled city Church which are out of place or a heavy handicap in the country villages and farming or mining districts. But the right kind of a man, with abundant and straightforward earnestness and common sense, and Bible and Prayer Book in his head as well as in his grip, who knows the land and the people, will have no difficulty anywhere—except the expected difficulty presented by "the enemy." We are supposing, also, that the field has not been already occupied by more enterprising Christian bodies in such wise that the people are already supplied with religious services and places of worship. In the missionary district of Kearney—the western part of Nebraska—there is a well trained lay reader by the name of Ware, devoting his whole time, apparently, to missionary work among the farmers and small cross-road hamlets. Some six months ago Bishop Graves confirmed twenty-five middle-aged persons in a small village there, where six months before there was scarcely a communicant. More recently, to quote the Bishop's condensed record, he says:

"I visited all Mr. Ware's stations and had such an experience as has rarely ever been the lot of any of our Bishops. During the sixteen days we drove over two hundred miles, held nineteen separate services—not one of them in a church building—delivered seventeen sermons or addresses, baptized seventy-two, mostly adults, and confirmed seventy-four. That made ninety-nine confirmations within six months in Mr. Ware's field, where a year before there were not half a dozen Church people and very few Christians of any kind."

How is that for successful Church planting in country places? The great trouble is that we usually lag in behind the Methodists, and others, with their skirmish line and light artillery, and then expect, with our "Dearly Beloved Brethren" and all the rest of it, solemnly read, to get people to take up with this "new thing" in the way of a Church, with its peculiar customs and claims—a stranger to their manner of thought and habits. With the right sort of a man as preacher and pastor to pioneer the way there will be no difficulty in introducing our apostolic Church in any place where there are hungry, unfed souls, and in teaching them to know and love the whole Catholic heritage of the Word and Sacraments of life.

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Secretary Junior Auxiliary: MRS. J. B. BABCOCK, 1120 Broadway, San Francisco.

The President left San Francisco May 20, to sail from New York on the 31st instant for the summer abroad. Her address is "Mrs. Louis F. Monteagle, Care Comptoire National D'escompte de Paris, Q Placede l'Opera, Paris France."

During Mrs. Monteagle's absence, Mrs. Newlands has kindly consented to preside at Diocesan meetings.

The Altar Day Service on the Feast of the Transfiguration, August 6th, is appointed to be held in St. Luke's Church, San Francisco.

The Diocesan Branch has adjourned its monthly meetings until September, except that after the service on Altar Day a business meeting will be held in St. Luke's Church, at which it is hoped to hear what progress is making with the United Offering.

The United Offering of 1910.—If the offering to be placed on the altar at the triennial service in Cincinnati next October is to reach an adequate expression of woman's thankfulness for the good things God has done for her and gives her to do for Him, the coming vacation months must not find us idle. Every woman who reads this is urged to gain new enthusiasm for this beautiful service, and to show others how the least gift with a prayer may win the giver's share of the great gift we desire to reach that women not a few may be, by it, sent to the work and the field that she herself may not hope to reach or serve. Send to Miss Emery, 281 Fourth Ave., New York, Church Mission Headquarters, directly for a mite box and leaflets, or to the Diocesan Treasurer at above address.

The Annual Conference of Diocesan and Parish officers in the Sunday School room of St. Paul's Church, San Francisco, held May 9th, proved to be very helpful to all in attendance. A resolution on representation in Triennial, passed at the official meeting in Richmond, was read and the Diocesan Board declared to be as at present constituted. Miss Emery's letter on apportionment was read by the President and discussed. Our several departments and general funds occupied interesting periods of discussion. Our branch told of the practice of devoting a few minutes of the time at meetings to meditation and silent prayer. Another branch told how it had visited a neighboring branch in San Francisco, with the result that several invitations to this delightful intercourse were then and there given and accepted. Thus parish branches learn to know each other and gain new ideas.

Mrs. Monteagle spoke of the annual report about to issue, urged its careful reading and preservation for reference, and also asked every officer to remember that the Auxiliary column in the Pacific Churchman is an official communication, to be read and, when necessary, acted on at meetings.

The happy family feeling engendered at these conferences culminated at tea with St. Paul's ladies.

THE LEADERSHIP OF CHURCHMEN.

The assertion has sometimes been made that the philanthropic work of the country, done without connection with any religious body, was nevertheless largely done by people who are communicants of Christian Churches. To ascertain the truth or otherwise of this assertion, the American Institute of Social Service undertook a partial census of the people engaged in definite philanthropic work and found that of 1,012 persons examined, 76 per cent. replied that they were communicants of some Christian Church. It was ascertained that twenty-one per cent of these workers belong to the Episcopal Church, sixteen per cent, to the Congregational, sixteen per cent, to the Presbyterian, fourteen per cent, to the Methodist, six per cent, to the Universalist and Unitarian Churches together, and five per cent to the Roman Catholic.

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The Diocese of California

NOTES AND COMMENTS

Bishop and Mrs. Rowe sailed for Alaska from San Francisco May 28th.

The Rev. and Mrs. Alexander Allen of Oakland are rejoicing in the advent of a little daughter.

The Bishop and his family are now living at the Divinity school, in San Mateo.

The Church of the Holy Saviour, Santa Clara, and the rectory and grounds, are undergoing quite extensive repairs and improvements.

At St. Paul's, Bakersfield, the hour of morning service has been changed from eleven to ten for the summer, and evening service will be resumed at Kern.

In All Saints' Church, Palo Alto, nine young men and five young women were recently confirmed, presented by the Rector, the Rev. David J. Evans.

The Rev. J. M. Wright, from Brooklyn, N. Y., has taken charge of St. Marks Church, Yreka, and St. Paul's, Fort Jones.

At a special confirmation in Grace Pro-Cathedral on Wednesday afternoon, May 25th, three persons were confirmed by the Bishop, presented by Dean Gresham.

During the absence of the Rev. Edward Morgan, Rector of St. Luke's, in this city, the Rev. E. S. Harper is in charge of the parish.

Though a little late in the day, we wish to note the consecration of the memorial chapel in St. Stephen's Church, San Francisco, in memory of the Rev. Edgar J. Lion, the first rector of the parish.

The San Francisco Seminar was led into an interesting discussion of Buddhism in its relation to Christianity by a paper read by Dr. Fletcher Cook, at its last meeting.

Mr. Ross Turman, a student of the Divinity School of the Pacific, with his family, has gone to Skagway, at Bishop Rowe's request, to hold services during the long summer vacation.

During the absence of the Rev. Dr. Renison, rector of St. Paul's Church, San Francisco, for a summer trip to Northern Canada, his brother, the Rev. G. E. Renison, will have charge of his parish.

A Rummage Sale is being prepared for in St. Peter's Parish, North Beach, and clothes, dishes, furniture, etc., are asked for from friends. Any one having such articles to donate may address St. Peter's Church, Jones street, near Greenwich.

Will the person who took by mistake, at the ordination service in San Mateo, May 18, a dark overcoat with a San Francisco hotel key in the pocket, kindly express the same, collect, to the Rt. Rev. W. H. Moreland, D. D., 2600 Capital St., Sacramento.

The Journals of the Convention and House of Church Women for 1910 are out with commendable dispatch considering the large quantity of matter contained in them, for which our excellent Secretary is to be congratulated.

The Rev. Cecil Marrack, Rector of St. Stephens church, in this city, has been invited by the Rev. Dr. Manning to be special preacher in Trinity church, New York City, during the coming July and August.

All Saint's Church, Palo Alto, is "free and open," both day and night, at all hours, and the support of the parish comes entirely from voluutary pledges and the weekly offerings. A beautiful new rectory is being built and the church itself enlarged.

The five o'clock vesper service in the Pro-Cathedral, corner of Sacramento and Taylor streets, is Sunday by Sunday coming to be more largely attended. Dean Gresham is at present delivering a series of addresses on the problems and paradoxes of the Bible.

The Church Club had the Bishop of Alaska as their guest of honor at a dinner in the Fairmont Hotel on May 19th. About fifty men were present and Mr. A. C. Kains presided. Bishop Rowe told of many incidents and experiences in his missionary work; and Bishop Nichols also spoke.

The Rev. Earl H. McCollister of Trinity Church, San Jose, preached a carefully prepared sermon on "The Relation of the English Sovereigns to the History of the Church of England," and printed in full in the local papers, in connection with the commemoration of the late king. It were well if more such sermons were preached, published and read.

The sympathies of his many friends in the diocese and out are felt for the Rev. C. S. Linsley in the loss of his wife, who died lately at Richmond, where Mr. Linsley's work now lies, and where Mrs. Linsley is greatly missed by all who had grown to appreciate her earnest and active co-operation in her husband's good work.

Trinity Church, San Francisco: From the Evangel: There is a greater evidence of life in the Parish than at any time during the present rectorship, and the work among the young is specially strong. There is no doubt that the Sunday School, according to the growth of the past six months, will report at the close of this year the greatest increase in twenty years.

The Rev. James H. Smith, who came to California with the Breck Party in 1867, died at Woodhaven, Long Island, on Sunday, April 10th, at the age of eighty-seven. Mr. Smith had spent his earlier life in business pursuits and then entered the Diaconate, in which he passed some fourteen years. In 1869, having well earned "the good degree," he was ordained priest by Bishop Kip. While in California he was very active in missionary work, and was practically the founder of what is now the Parish of the Incarnation, Santa Rosa.

Vested Sunday School Choirs.—In connection with an item which appeared in our last issue, under the heading "District of Sacramento," we have been informed that a vested Sunday School choir has been in existence at the Church of the Good Shepherd, Berkeley, since 1908.

The Church of St. Mary's by the Sea, Pacific Grove, is soon to be enlarged to double its present capacity. The architect is Mr. Lewis Hobart of San Mateo. An organ which is to be installed in the autumn has been presented to the parish by Miss Parke in memory of their father.

The Diocesan Training School for Deaconesses in Berkeley has issued its announcement for the coming year, beginning with the first Tuesday in September giving the Curriculum and other information, with a form of application for admission. The Board of Managers, with the Bishop at its head, and the Faculty are a guaranty for the character of the school. For further information application may be made to Deaconess Anita Hodgkin, 2539 Durant Avenue, Berkeley California.

Mrs. Jessica G. Pascoe, teacher in St. Peter's School, Honolulu, is expected by the steamer sailing June 22, to spend her two months' vacation on this coast. During her stay Mrs. Pascoe will be glad to make engagements with Auxiliary branches or Sunday Schools for addresses on Church work in Hawaii, for which she has beautiful lantern slides, illustrating scenery and what is doing in Church work and building.

Lodi.—The cornerstone of the church in Lodi was laid by Bishop Nichols on Trinity Sunday afternoon, assisted by the Rev. D. O. Kelley, of the Cathedral staff, Missionary in charge, and the Rev. W. T. Renison, Rector of St. Johns, Stockton. The latter, with his whole choir, and a goodly number of his parishioners besides, had come over in most neighborly fashion by electric car and automobiles to help make the service the reverent, edifying object lesson it was. The Bishop made an address. The money is practically all in hand and subscribed, and by August it is expected that the nave of what is to be a very pretty church will be built and paid for.

St. Paul's Parish, Oakland, is planning the building of a new church on the fine large lot where the present structure stands, at Grand avenue and Twenty-third street. The sum of $35,000 is now in hand; and it is intended to canvass the congregation for subscriptions; and until this canvass is made no definite plans will be adopted, but the hope is that enough will be secured, together with expected memorial furnishings and embellishments, to provide for a church, complete and furnished, costing well on toward $100,000. The present building will then be converted into a parish house.

Memorial services for King Edward were held on Friday, April 20th, in several of our churches, the "official" service being in Trinity, where the British consular corps attended. The church was completely filled, and a very large choir was present. The burial service was rendered as far as to the Committal,

vith hymns and special prayers, the Rev. Frank Stone, Dr. Clampet and Bishop Nichols taking parts, while the Rev. W. Kirk Guthrie read the lesson. The United States and British colors, with exquisite floral decorations, were arranged over the altar, and at the close of the service one stanza of "God Save the King," and one stanza of "My Country, 'Tis of Thee" were sung, the congregation all joining most heartily.

Services were also held at St. Luke's St, Johns', St. James, All Saints; also at St. Johns, Oakland, St. Marks, Berkeley, All Saints, Palo Alto, Trinity, San Jose, and probably others.

Miss Mabel H. Pick was set apart as a Deaconess by Bishop Rowe in the chapel of the Good Shepard, West Berkeley, at a special service held on Friday, May 20th. In the chancel with the Bishop were the Clergy of St. Mark's Parish and Dean Gresham of the Cathedral. The music which was appropriately simple, was well rendered by the sixteen members of the vested choir, Mr. Alfred Bayley being at the organ. The congregation completely filled the chapel. The Bishop preached the sermon, and the candidate was presented by the Rev. William Higgs, Vicar of the Good Shepherd, under whom Miss Pick has been at work while connected with the Deaconess' School. After the setting part, the Holy Communion was celebrated by the Bishop, the Rev. E. L. Parsons reading the Epistle. Miss Pick has been appointed by the Board of Missions to work in the district of Alaska and will sail for Wrangell in about a month.

An interesting feature of the occasion was the benediction of a processional cross, used for the first time, which was the gift of Miss Jeanne Bayard, a member of the choir.

San Rafael.—The parish and community of San Rafael suffered a severe loss in the death of Alice Dudley Chase Howett, wife of H. C. Howett, M. D., daughter of the late Reverend Dudley Chase, U. S. A., and granddaughter of the first Bishop of Ohio. Inheriting much of the missionary spirit of that pioneer Missionary Bishop of the Church, she took an active interest in all that pertained to the work of the Woman's Auxiliary, and was always a most generous contributor to the Board of Missions. The Lord's day invariably saw her, with the other members of the family, in her place in the Lord's House, and her zeal for the honor of that House was most marked. But as

"More are men's ends marked than their lives before;
The setting sun, and music at the close,
As the last taste of sweets is sweetest last,
Writ in remembrance more than things long past,"

so the last four months of her life will always stand out the more clearly to those who knew her. While still a young woman, and with everything to make life worth living, she was seized with an incurable malady. Then it was that her Christianity manifested itself. Never was there one murmur, except the natural one of leaving husband and children. Her faith was marvelous, to all who beheld it. Her one object would seem to have been to "witness" her faith. Denying herself to no one, though oftentimes too weak to stand the physical strain, she would speak of the comfort her faith brought; of her joy in being "a member of Christ, and a child of God." There was no fear, for oft she would say, "Am I not a child of God; have I not heard my Father's promises?" All who were privileged to see her, spoke of her peace of mind, which was akin to that peace of God which passeth all understanding. All marveled at it; all were helped by it; and all praise God for her example. She had committed her cause to God, and He did not fail her, but upheld her right well. She passed through the burning fiery furnace; but she was not alone, for the "form of the fourth like unto the Son of God" was with her.

Sad and sorrowful as we are, yet when we think of that life, and still more of that triumphant death, there is an under current of thanksgiving as we say "Lord let me die the death of the righteous and let my last end be like his."

ANOTHER MUNIFICENT GIFT FOR ST. LUKE'S HOSPITAL.

As was intimated in our May number, there was "more to come" in good news for St. Luke's Hospital, San Francisco. In full and like minded co-operation with Mrs. Monteagle in providing, as previously announced, a notable "Paige Building" in memory of her uncle, the late Mr. Calvin Paige, Mr. Ogden Mills and his sister, Mrs. Whitelaw Reid, have communicated to the Board of Directors of the Hospital their noble thought of erecting a new "Mills Building" in memory of their father, the late Mr. D. O. Mills. The "Paige Building" will include the medical department, the "Mills Building" the surgical department, and they are to be so placed in relation to each other as together to house the Chapel, administrative department, nurses' home and all the best and most complete appointments that the world of progressive healing science can provide. The following Minute of acceptance on the part of the Board of Directors of the Hospital explains itself, though it can be faintly express what these great gifts mean for the Hospital, the Church and the community. It will now become the vision and duty of the other friends of St. Luke's Hospital to enter heartily into building up an endowment by gifts and legacies worthy of the new and stimulating chapters of its life that are opening up.

Minute.

In spreading upon its records this notable communication from Mr. Ogden Mills, writing in behalf of himself and his sister, Mrs. Whitelaw Reid, the Board of Directors of St. Luke's Hospital would by this Minute put in permanent evidence its sense of the high trust proposed to it by this proffer therein made.

The Board will accept the gift of the memorial building as contemplated in the letter received, having due regard for the terms of its conveyance and subject to the practicability as developed by the plans submitted to the donors and hereby express to Mr. Mills and Mrs. Reid its profound gratitude for the large minded scale on which the provision is made. The new "Mills Building" will perpetuate for St. Luke's Hospital as a filial memorial the interest and benefaction of their father, the late Mr. D. O. Mills, evinced by him in his own gift in the early years of the hospital of the present "Mills Building" with its long record of help in the amelioration of human suffering, followed by his other most liberal devisings.

And coming as this benefaction does in connection with another gift of like nature, the Board sees the promise of the fulfillment of its vision of a complete new hospital, lacking nothing and in nothing excelled in an equipment for furnishing in all respects the highest modern hospital science and skill.

The two projected new memorial buildings, the "Paige Building" and the "Mills Building" will be so correlated and connected as to form the new hospital unit in a symmetrical plan to include all the medical, surgical and administration departments for the best and most advanced service possible. The Board would recognize the felicitous co-operation of the givers of the respective memorials in co-ordinating them so as to cover the whole new hospital unit. And the association of the two names is in itself a singularly happy one. The late Mr. D. O. Mills and the late Mr. Calvin Paige were life-long friends. Both were identified with California as among its early commonwealth builders. Both had later distinguished careers in New York City. Both died within the same twelvemonth. And the names of both are to be a constant boon to the sick of the San Francisco and California of their youth, as side by side the Mills and Paige buildings of St. Luke's Hospital are to stand as their noble monuments.

A NOTE OF UNSOLICITED APPRECIATION.

Baker City. Ore., May 22d, 1910.

Gentlemen:—

Enclosed please find my subscription of $1.00 for the following year. The paper has been exceedingly helpful to me.

Very truly yours,

ROBT. L. PADDOCK.
Bishop of East Oregon.

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THE CHURCH OF ST. MATTHEW, SAN MATEO, CALIFORNIA, BEFORE THE EARTHQUAKE, 1906

Consecration of the Church of St. Matthew San Mateo

I have attended consecration services before, but none so beautiful as this. The very day lent charm to an auspicious occasion, and the dignity and devotion of the service were in harmony with the best traditions of the Church.

The church itself architecturally is inspiring in its beauty, conceived in pure gothic style, honest and skillful workmanship has produced the loveliest parish church in California.

The interior is for the moment finished in white, and inspires worship. Entrance doors of teak lead into roomy vestibules. Entering the church, the eye is charmed with the splendid proportions of the west window, the graceful outlines of the nave, the simple, substantial character of the pews and choir stalls, and then it rests and feasts upon the altar and the splendid reredos. Done in white stone, surrounding the sanctuary, this is of all things the most beautiful in the church, the exquisite carving hanging like lace work about the altar.

A side chapel has been built near this monument which survived the earthquake, and there is placed an altar and reredos built from the material of those in the old church.

The organ is a gem, and lucky is the parish in having a man as devout and accomplished as Joseph Smith to occupy the organ chamber.

The Bishop conducted the service of consecration. In the procession were the assistant clergy of the parish, together with the Rev. Frank Stone, the Rev. D. Charles Gardner, the Rev. W. A. Brewer (son of the first rector) and Archdeacon Emery.

Mr. Henry T. Scott read the financial statement, showing the cost of the building to be approximately one hundred thousand dollars. Mr. Beylard read the instrument of donation, and Mr. Weagant the articles of consecration.

The Rev. D. Charles Gardner having read morning prayer, the Bishop proceeded to the communion.

The sad part of the occasion was the absence of the Rector, the Rev. N. B. W. Gallwey, who was at the moment lying seriously ill at the Rectory.

The sermon by the Bishop was based on the motto in the Rector's study: "Love never faileth." Into the sermon the Bishop weaved the tender memories of the past, and the sad thoughts of the moment. But, too, struck a note of pentecostal fervor as he called upon those present to enter upon and enjoy the larger spiritual opportunities afforded by the new church. He paid a well deserved tribute to Willis Polk, the accomplished architect of the church, who has so successfully wedded Beauty to Religion.

At the appropriate moment in the services, the Bishop and the Archdeacon solemnly left the church to administer the sacrament to the Rector, choir and congregation meanwhile singing with deep devotion the beautiful verses of the hymn "And Now, O Father, Mindful of Thy Love."

The singing of the choir was perfect, their devotion complete, and the anthem "God is a Spirit" beautifully adapted to the church and the occasion.

The offering was devoted to St. Dorothy's rest.

In the afternoon a large class was presented to the Bishop for confirmation, ar in the evening an organ recital.

Thus ended a day stored with happ memories for the Parish. The churc building is worthy of the traditions of th Parish and a pattern for the Diocese.

D. C. G.

ORDINATION AT THE DIVINITY SCHOOL OF THE PACIFIC.

The annual Ordination took place o Wednesday in Whitsunweek, May 18t in the beautiful new church of S Matthew, San Mateo. The service bega at half past ten with a sermon by th Rev. E. L. Parsons, in which the di tinctly Christian grace of Service wa dwelt upon with great force and earnes ness. The six candidates for the diaconat were then presented, as follows: Harol H. Kelley, B. A., by his father, the Re D. O. Kelley; Wilfrid Lawson Greenwoo M. A., Light Shinjiro Mayekawa; Davi Todd Gillmor and John Edward Shea, b Prof. Lincoln, and Richard Franklin Har by the Rev. Alex. Allen; and the Re Crompton Sowerbutts, by Prof. Lincol and the Rev Arch Perrin, B. A., by th Rev. C. N. Lathrop, for the priesthood.

The Litany was said by Bishop Mor land of Sacramento, and the Holy Co munion service was begun by Bisho Nichols, the Rev. Dr. Powell reading th Epistle. The candidates for the Diaco ate were examined by the Bishop of Sa ramento, after which the Bishop of Cal fornia ordained all excepting Mr. She who was then ordained by Bishop Mor land. This junction of two bishops in th ordering of deacons was rather unique but the service proceeded with entir smoothness and reverence in this conne tion, as, indeed, throughout its whol length. The Gospel was read by one o the new made deacons, Rev. Harold H Kelley, after which the candidates for th

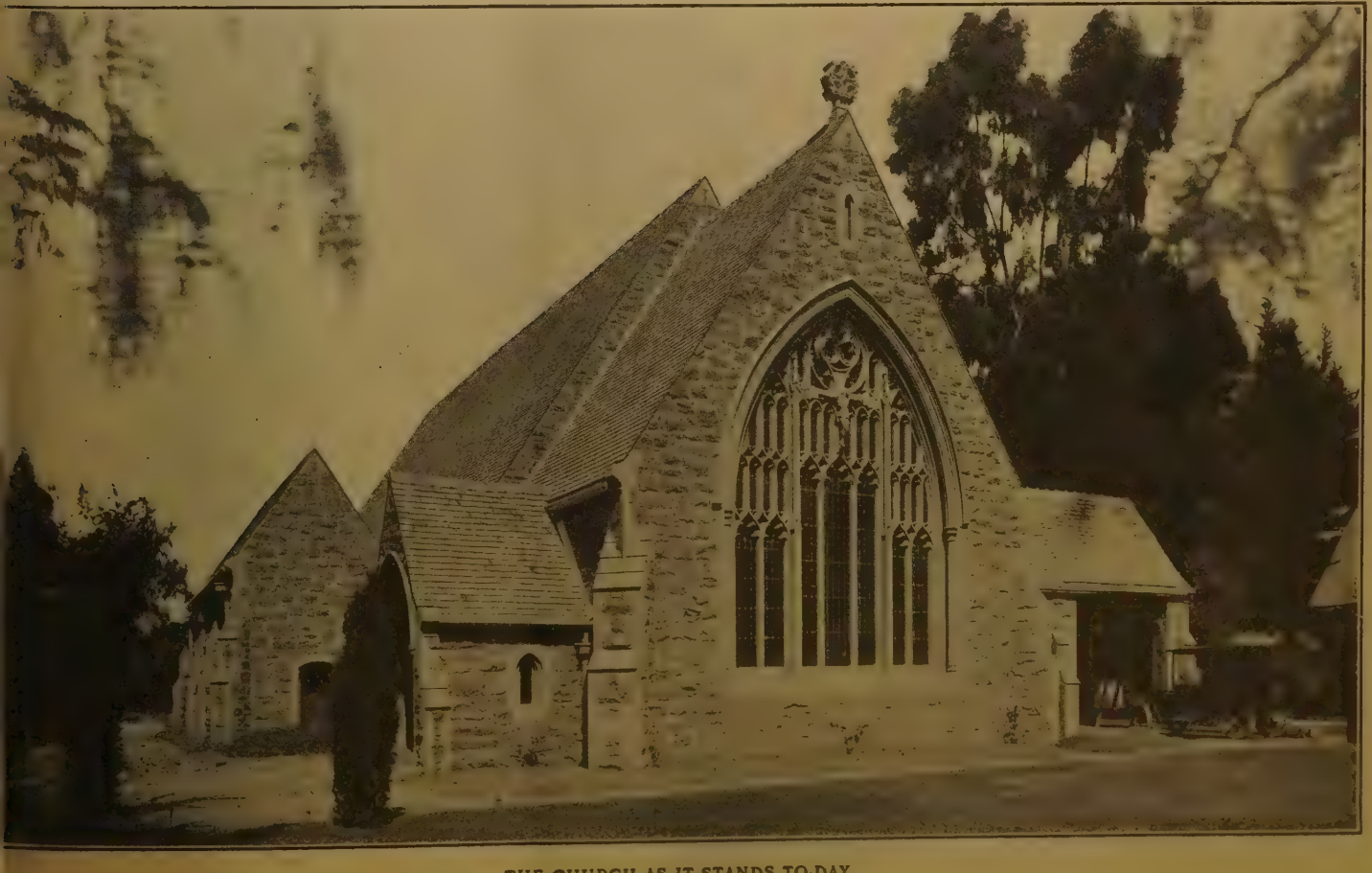
THE RESULT OF THE EARTHQUAKE

priesthood were examined and ordained by the Bishop of California.

An unusually large number of the clergy were present, and a congregation which quite filled the church. The Rev. Clifton Macon acted as Master of Ceremonies, and the vested choir of the parish were in their places, accompanied in the singing by the very sweet toned new organ.

Immediately after the service the larger number of those in attendance were invited into the parish house where it was found that a bountiful lunch had been prepared by the ladies of St. Matthews' Parish. Bishop Nichols asked the Rev. Mr. Parsons, as a former Rector of the Parish, to preside as toastmaster—resulting in short addresses by Bishop Moreland, the Rev. D. O. Kelley, the Rev. W. L. Greenwood, Father Dabovich, of the Servian church, and Bishop Nichols.

The festive character of the occasion was somewhat subdued by the greatly re-



THE CHURCH AS IT STANDS TO-DAY

Ordination Class of the Divinity School of the Pacific

gretted absence of the Rector of the Parish, the Rev. N. B. W. Gallwey, because of his serious illness, and before breaking up the clergy and other guests present gave expression to this their regret, and their sympathy with Mr. Gallwey in his illness, by a unanimous rising vote.

At half past three in the afternoon the little chapel of the Divinity School was filled with students and their friends for the closing vesper service, read by several of the new deacons, Bishop Nichols closing with collects and benediction.

Some further items regarding these latest additions to the clergy list may be of interest. The Rev. Mr. Sowerbutts, already known for his diaconate spent in Oakland, is to take charge of the Church of St. Mary the Virgin, in San Francisco. The Rev. Arch Perrin is a graduate of Stanford and of the General Theological Seminary where he was made deacon for the Bishop of California by Bishop Greer. Mr. Perrin then went to England and spent a year at Oxford. He is to be curate at the Church of the Adrent, in this city.

The Rev. Harold H. Kelley is a graduate of the University of California, and enters immediately on duty as a member of the Staff of St. Mark's Parish, Berkeley, as Director of Religious Instruction, on the Palache Foundation. Mr. Kelley began his diaconate, however, the next day, in the Chapel of the Relief Home, in this city, with his father, as epistler and preacher in the Holy Communion Service.

The Rev. Mr. Greenwood has the U. C. degree of Master in Arts, and is known among his acquaintances as a hard student. Mr. Greenwood goes to Merced as resident missionary in charge of St. Luke's Mission.

The Rev. Light S. Mayekowa had nearly four years in the University of Tokyo before coming to America, and is a man of exceptional ability and well tried Christian character. He will be in charge of the Japanese Mission, in this city.

The Rev. David T. Gillmor is to be an assistant in the widespread parish work of St. Matthews' church, San Mateo, while further pursuing his studies at the Divinity School.

The Rev. Richard F. Hart is a recent accession from the Presbyterian Ministry, and will continue his connection with St. Paul's parish, Oakland, as resident minister in charge of the Mission of the Good Samaritan.

The Rev. John E. Shea is to go to Jackson, Amador County, in the Missionary District of Sacramento, where his field will be the whole county, and as much more, probably, as he can cover.

DAUGHTERS OF THE KING.

Our neighborly New York Churchman makes frequent mention of current events in the Order, local assemblies about to be held, reports of annual meetings, newly elected officers and other matters of interest. It is pleasant to note that the fourteenth annual meeting in Southern Florida was particularly well attended.

At the Council in Washington, D. C. April 28th, held in St. Stephen's Church more than three hundred women and many clergymen were present, and Rev. John W. Nichols, O. O. M., told convincingly of the need of woman's work among the Chinese. In a general discussion which followed the two addresses, the provision made by the church for pastoral visits, for using prayer and faith was set forth, and the opportunity for the Daughters of the King, or such organizations, to aid the overworked clergymen in this important part of his duty, was stressed. It was also suggested that the Order follow the methods of the "Big Brother Movement," and that each member undertake to be a "big sister" to some one girl who needs care and training.

The Midday Rest Room here in San Francisco shows quiet, steady continuance in well doing. If the more than 400 business women and girls feel the comfort and advantage of it, the daily relay of the hospitality committee members feel the satisfaction of a definite duty happily performed. Don't forget the Rest Room—you who rejoice in flower gardens. Nothing carries a lovlier message of sunshine and cordial greeting than fresh flowers on the tables and in every corner every day. Help us to provide them at 126 Sutter street, and you will be blest in the giving, as we in receiving.

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Proceedings of the Board of Missions

At its Stated Meeting of May 10th the Bishop of Albany, Vice-President, was in the chair. There were in all eight Bishops present; thirteen presbyters and ten laymen.

The Treasurer submitted his report to the first instant by which it was shown that the receipts for the month of April were $15,000 larger than in 1909, and the total increase applying on appropriations to May 1st, as compared with last year, were greater by $37,000. He remarked, however, that "some portion of this increase is undoubtedly due to the fact that Easter fell earlier this year and, as is well known, after Easter each year our remittances begin to come in much larger numbers and amounts."

The Lenten offering for the six weeks after Easter, to May 7th, has come from 2,769 Sunday Schools, which have given $95,967.05, an average of $34.65 per school. During the same length of time last year there was received from 2,632 Sunday Schools $96,963.67, an average of $36.84 per school.

In accordance with the action of the last General Convention the Treasurer of the Society was instructed to seek the opinion of the Counsel as to the affect which would be produced by changing the corporate name of the Society by dropping from the title the words "Domestic and Foreign." The Counsel reported that the change of name would not in any way effect the titles of the Society to real estate or securities outstanding in the name of the Society, nor would future bequests, already written in the present corporate name, be endangered or nullified.

The most important business to come before the meeting was the making of appropriations, Domestic and Foreign, for the fiscal year 1910-11, making in the aggregate $1,252,520.97 as against the appropriations of $1,142,519.46 made a year ago at a similar date, or as they exist at present, after additions during the year, $1,208,680.82.

The Rev. Dr. Leonard K. Storrs was appointed a delegate to attend the 100th Anniversary of the American Board of Commissioners for Foreign Missions, to be held in Boston from October 11th to 14th.

Announcement having been made that May 10th was the eightieth anniversary of the birth of the Bishop of Pennsylvania, and he being absent, the following telegram was sent:

"The Board of Missions, in session, sends congratulations upon your birthday and prays for you peaceful and blessed years to come."

The Diocese of New Hampshire has voluntarily relinquished $600 of its annual grant. This relinquishment was accepted by the Board with cordial thanks.

The Bishop of Atlanta, writing of the work among colored people in his Diocese, stated that within the year they had built one new church, ordained one Deacon and opened one new Mission; so they have at the present time a church and schools in Atlanta; a new Mission in Atlanta; a church and school at Macon; a church in Marietta and a church in Athens. The Bishop says that all of these but one are new and cost, exclusive of the land, from $1,000 to $1,300—no part of which was contributed by the Board, adding: "We have in the field an Archdeacon, three local Priests and one lay assistant, a candidate for Orders, with four day school teachers, three of whom are appointed by the Board." Southern Florida reported nine congregations of colored people, with a church, rectory and school for each. Bishop Gray asks for an Archdeacon for that work.

Letters were submitted from all the foreign Bishops.

The Rev. Dr. Jackson wrote that the opportunities and needs of Boone University are greater than ever, and their resources are quite inadequate to meet the demands. They need at once a good classical scholar, besides those already connected with the institution.

By the sale of house and lot, 15 Bancho, the Bishop of Tokyo, by the approval of the Board, is able to provide St. Margaret's School with necessary buildings, and a house is also to be erected in a convenient neighborhood, for Dr. Theodore Bliss. It should be stated that only about one-half of the money needed for the required extension and improvements of St. Margaret's School was realized by the sale of the property mentioned.

The Rev. H. St. George Tucker says they are so very much in need of teachers and he has to spend so much time in the classrooms of St. Paul's College he cannot pay proper attention to the administration. He would like very much a man with some knowledge of business to be sent out as one of the new men. Says they are getting to be very international—having among their students Chinese, Siamese and Formosans.

The report of the Apportionment Committee for the next fiscal year was adopted. The apportionment was made on the same basis as heretofore, with an increase to meet the growth of the work.

The Office Committee was given power and instructed to erect in the Church Missions House a suitable tablet to the memory of Mr. George C. Thomas, our late Treasurer.

The appointment by the Bishop of Alaska of the Rev. Louis H. Buisch, of St. Paul's Cathedral, Buffalo, N. Y., as missionary at Fairbanks, was approved, and, at the request of the Bishop, Miss Mabel H. Pick, of Berkeley, Cal., was appointed under the Woman's Auxiliary United Offering, to fill a vacancy. She will be stationed at Wrangell. Bishop Rowe was also authorized to employ two laymen during the summer months to work at Sitka, Juneau and Skagway.

At the request of the Bishop of Porto Rico, Miss Iva Mary Woodruff, of St. James' Parish, Long Branch, was appointed as missionary teacher at Mayaguez.

All the women workers supported under the Woman's Auxiliary United Offering were re-appointed for the next fiscal year, subject to the wishes of the Bishops concerned.

Permission was extended to the Bishop of Mexico to employ the Rev. L. H. Tracy at Chihuahua, the expense being covered by a previous appropriation. The Rev. H. M. Green was transferred to Oaxaca, and the Rev. William Watson to Guadalajara. The Rev. H. C. Mayer has returned to Guadalajara from Jalapa.

Under the schedules for the next fiscal year, which had already been adopted, the following appointments were made: For Shanghai, at the instance of Bishop Graves, Mr. Herbert S. Osburn of the Theological Seminary, Virginia, and Mr. Harold B. Berton of St. George's School, Newport, R. I.; the appointments of the two last named to become effective upon their ordination to the diaconate.

At the request of the Bishop of Hankow the Rev. Frederick G. Deis, of the Church of the Epiphany, Chicago, to do evangelistic work, was appointed, and Miss Ruth Kent of the Church of the Redeemer, Merrick, L. I., was appointed as a missionary teacher in the same district.

CLERGYMEN'S RETIRING FUND SOCIETY.

The Clergymen's Retiring Fund Society held its semi-annual meeting at the Church Missions House, New York, on May 13, the Bishop of Long Island in the chair. The report of the financial secretary, the Rev. Dr. Henry Anstice, brought out these facts of general interest. The current receipts for the last six months, exclusive of legacies, have been $3,086.72 more than for the corresponding period of last year. The total cash receipts have been $27,151.51, besides $8,200 received in the form of securities for the permanent fund. Additions to that fund have been made amounting to $18,300, so that it now stands at $303,700. The late Rev. Thomas E. Pattison of Baltimore, left a legacy of $1,000 to the Society, and also made it his residuary legatee. From his estate $10,815.11 has been received. The present membership is 805, including 49 of the bishops. Annuities to the amount of $18,874.41 were paid at the last annual period. The increasing ability of the Society to benefit those who chose to connect themselves with it, is a matter of congratulation to the Church at large.

THE CHURCH ASSOCIATION OF THE BLIND

This little known organization was started in Oklahoma a few years ago and is gradually assuming natural proportions. The object of the association is to encourage those without sight to be helpful in the Parish and in the Church. Its members are asked to pray daily for the advance of missionary work at home and abroad, and to lay aside one cent a month to be given, through the Secretary of the association, to the Board of Missions in the June before the General Convention. The dues are made small, as many of the blind are very poor. The association issues two publications: a Quarterly Report, printed in American Braille and New York Point, which keeps the members in touch with the society's work, and "Church Items," a monthly paper in embossed print, which may be had at the Carnegie Library, Oklahoma City.

The President of the association is Miss Jennie Schofield, R. R. 3, Box 18, Fresno, California, and the Secretary is Miss R. J. Turner, 427 West Ninth Street, Oklahoma City, Oklahoma. The clergy who may have blind persons in their Parishes, and any reader who may know of blind members of this Church, are requested to send their names and addresses to either of the officers mentioned above.

The Church and Social Service

Edited by the REV. CECIL MARRACK, Chairman of the California Social Service Commission

SOCIAL SERVICE IN NEW HAMPSHIRE.

In urging the establishment of a Social Service Commission in his Diocese Bishop Parker, of New Hampshire, recently spoke as follows: "The first purpose of such a commission is to study conditions in the State, and to point out things with regard to which churchmen should have a fuller knowledge, and an increased sense of responsibility for their individual share in existing conditions, and thus to inform the public mind and to arouse the public conscience. To illustrate what I mean: It is becoming increasingly clear that one great cause of prostitution in the larger cities is the low rate at which certain women workers are paid; the cause, in other words, is economic as well as moral. Or, it is becoming increasingly clear that the absence of proper conditions of housing, and opportunities for reasonable diversion, in a large degree, is responsible for intemperance and crime. The new philanthropy is working for *preventive methods* rather than for the *relief of poverty*. The due care of dependent and deficient children, proper opportunities for the children of our remote country districts, or our towns, will prevent the development of criminals and be more efficient aids for the benefit of society than jails or criminal courts, though these of course we must have. I have taken illustrations of things which concern large cities particularly, but we have our own special problems on which a commission should report such as those things which will make country life on the farms better, our country schools and religious opportunities more effective agents for righteousness, and our share of the problem of the immigrant a more intelligent and earnest effort. Our Commission on Social Service will show us problems, perhaps, rather than the solutions of problems; but we shall not get the remedies unless we begin, as the great Bishop of Birmingham puts it, of another matter, by having, with regard to many problems, 'a permanently troubled conscience that cannot see its way.'"

HOSPITAL SOCIAL SERVICE.

One of the most marked advances in hospital methods is shown in the recent establishment in many hospitals throughout the country of Convalescent Homes and Departments of Social Service. This will surely help to relieve our hospitals from the criticism which is so truly directed against the shallow method of treating "cases" without regard to past causes or future circumstances. At present our cities are full of half-cured and helpless wretches who have been thrust from the hospital bed into the cold world to make way for those who have returned for treatment. In how many cases are hospital funds spent generously without avail because no attempt is made to remedy the conditions in home or workshop which have been responsible for the sickness.

In a recent number of "The Survey" Miss Garnet Pelton gives a typical case. A poor Yiddish mother had brought her child back to the hospital for the third time. Twice her baby had been discharged almost well. While the little fellow lay gasping out his life in the children's ward, the agonized mother went distractedly on to tell how, on the advice of a neighbor, she had fed the tiny convalescent on sausage! Even as she spoke, the end came. The only child of aging Jewish parents, the one light that had shone into their lives of grinding poverty, was blotted out. Well the nurse knew their dim basement home, lacking in even the necessities of life in spite of their patient toil. They were "good people," a neighbor had said, and "kept the faith." And they had been eager to learn. But ignorance of a few fundamental laws of health had triumphed over a mother's love and quickly undone the skilled work of the hospital. In and out of our hospitals and dispensaries every year pass thousands of children in like conditions, where a little after-care and teaching would avert permanent hurt or death. How much of the splendid work of our hospitals is thus undone

These are a few illustrations of the wasting of hospital resources, the wasting of life itself, which result from snapping the connection between hospital and patient at a critical point.

How can such waste be stemmed and the power of the hospital be conserved.

The Social Service Department with its nurses and investigators undertakes to answer this question. In the Massachusetts General Hospital where the work has developed under the care and direction of Dr. Richard C. Cabot, there are now eight paid social workers and a large corps of volunteers. Last year the Department handled 2,422 patients.

The following record culled from an ordinary day's work at one of the hospitals gives a good idea of the character of the service rendered:

Opened office at 9 a. m.

W. J., aged sixteen, and S. K., aged twenty-two, just discharged from Ward X after serious surgical operations, called as per previous instructions, ready to go to the country; underclothing and overcoat given. Later J. R., aged nineteen, Ward L., just recovering from pneumonia, came. . . . The three boys left this office gether to go to the Convalescent Home Office, where we had applied for their admission. . . . Transportation was furnished. . . .

Examined at the admitting office the list of patients admitted on the previous day, and found several patients entered

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as homeless and friendless. . . . Wards were visited. . . . Two Polish immigrant girls were reported by head nurse as ready to be discharged. A discharged Polish patient who happened to be in the office kindly volunteered to go and call upon their friends and request them to come for the girls. . . . Ward N.—B. D., a tuberculosis patient. It was decided that it was best for her to return to her home in P—. She was accompanied by a volunteer worker to her room to pack up her belongings, as she was too weak to go alone safely. Her trunk was sent from the store house to station; she was given luncheon, was finally escorted to the train and her railroad fare paid.

A mother with her discharged baby came in, and was given instructions in home care of the child, with the promise that a nurse would visit her later.

S., rheumatism case, called to say he had obtained employment, to which position Miss X. (headworker) had recommended him.

Two ladies of the M. committee called and brought package of clothing.

J. P. came in to report on his return from the Convalescent Home. He was given food and lodging for the night and referred to ——— (employment bureau) for tomorrow.

Wrote letter to brother for Mrs. Y. She is a Swedish girl married to an Italian with whom she had a quarrel . . . attempted suicide.

Visited in Ward Y another girl nineteen years old, in this country two years, only Child of mother who lives in Bohemia. Girl had had some unhappy experience, after which she had taken carbolic acid. Her friends, whom we have seen, will send her back to Bohemia. We have promised to notify them when she goes to court that they may be sure to accompany her, and we will bespeak the interest of the probation officer for her.

C., a brave, patient boy with hip disease, visited in Ward P and given reading matter.

Miss T. called to ask advice about entering one of her employes in a special ward. A social worker came to ask as to how to get a patient admitted to a tuberculosis hospital in the country. . . . Miss M., volunteer worker, telephoned to say she could secure employment for two men.

Visited cases of cocaine and morphine habit, referred by visiting doctor. Found boy to be of good family, with one year's addiction to drug habit. At present under treatment. Communicated with the boy's father, urging him to come to the office Saturday morning to talk over the boy's future.

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PROTECTING THE WORKING WOMAN.

A recent decision of the Supreme Court of Illinois upholds a State law limiting to ten hours the working day of women in factories. This decision is rendered after a prolonged contest by the factory owners who desire that no limits whatever be set. The most notable utterance in the decision is contained in the declaration that what "is known to all men and what we know as men we cannot profess to be ignorant of as judges." It declares that "As weakly and sickly women can not be the mothers of vigorous children, it is of the greatest importance to the public that the State take such measures as may be necessary to protect its women from the consequences induced by long, continuous manual labor in those occupations which tend to break them down physically. It would therefore seem obvious that legislation which limits the number of hours which women shall be permitted to work to ten hours in a single day, in such employments as are carried on in mechanical establishments, factories, and laundries, would tend to preserve the health of women and insure the production of vigorous offspring by them and would directly conduce to the health, morals, and general welfare of the public, and that such legislation would fall clearly within the police power of the State."

New Mexico.—At the convocation of the missionary district of New Mexico in April, a resolution was adopted presenting a memorial to the General Convention asking that the union of that district with the missionary district of Arizona under one Bishop be discontinued so that each district may have its own Bishop—requesting at the same time that Bishop Kendrick be retained in New Mexico.

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Literature of the Day

The Historian and the English Reformation. Rev. J. S. Littell, M. A. Young Churchman Co., $2.50.

The author has struck a new line for himself and the result is a very valuable, time-saving book for Students of English Church History. He has taken the writers of English History, examined their statements concerning the Reformation period and applied to them the test of modern research. Everybody knows what a flood of light has illuminated the whole range of English History through the patient labor of the students who have literally burrowed their way through piles of documentary evidence. This is especially the case as regards the Reformation and the origin of the Church of England. The present writer for instance was carefully instructed that the Church began with and was mainly the creation of Henry VIII, The Infallible Pope of his day styled him, Defender of the Faith, but his successors have consistently cursed him. The unveilings of recent years prove him more worthy of banning than of blessing. Still Rome and a very large proportion of Protestants unite in the belief that Henry was really the "Pious Founder" of the English Church. Mr. Littell's book is sufficient in itself to shatter this idea which can only be characterized in both cases as a brilliant example of the "Strong Delusion to believe a lie." His industry is something remarkable and his skill in utilizing his gathered material is no less conspicuous. We do not agree with his opinion that "Fronde set the Reformation in its true place" when he attributed its completion to Elizabeth and the glory of the work." At the best her policy was one of compromise. Her intolerant Majesty was driven by sheer force of circumstances to comprehension and endurance while she raged inwardly. Her words were seldom smoother than butter, but when they were we may be sure there was war on her heart." The book is brought up to date. One of its most valuable sections is the "Verdict of the Law," a formidable array of extracts from leading English Law Books on the status of the Church of England before the Reformation. Mr. Littell has given us a very valuable book and it is much to be hoped that it will be widely read.

A Modern Chronicle. Winston Churchill. MacMillans. $1.50 net.

The author has made a new departure. In all his previous books men were very distinctly, indeed, the centers around which everything revolved, and the everlasting feminine for once had to play second fiddle throughout. We have extremely pleasant recollections of them all as clever, well-written books, that one could and did read without being jarred into impatience at every turn of the story. But in this book it is a woman's career that is described, a life lived through its first stages in guarded seclusion, but always burning with desire for the world of glitter and show, and supposed delights beyonds the gates. What she really did find, and whether it was in any respect the fairy land of her youthful fancies, is told with consummate skill, of course. She marries a rich man on a week's knowledge, divorces him, for—well, pretty much of a whim—to his intense surprise, then gives herself to a man of the rather worn-out muscular hero type, who very conveniently manages to break his neck. Finally she links herself to a third man, who had patiently waited for her through her variegated episodes and who is far away the best drawn character in the book. The story may be surprisingly clever—we suppose it is—but we infinitely prefer the Churchill of the "days that were earlier." It may happen now and then, but in the nature of things it cannot be often that a woman who plays at marriage as a purely selfish game in which no one else counts falls on happiness at the last. There are such women and they mostly get the sordid wages that comfort them.

The Development of Religion, A Study in Anthropology and Social Psychology. Irving King, Ph. D. MacMillans. $1.75 net.

This is another attempt to prove that religion is from below, not from above; that everything included in what we recognize under that term was slowly, laboriously evolved out of primitive conditions shaped by certain instincts inherent in human nature, dominated by the idea that there was a something outside of self so vastly superior to it which must of necessity be placated and submitted to. The book is very clever, very learned, but the unskilled reader will be likely enough to lose his way long before he gets to the end in a fog of perplexities, which the author raises but does not clear up. And those who are wrong in the confident faith of a Divine revelation will hardly be likely to swap their convictions for theories arrived at by the application of psychological methods to the interpretation of the superstitions of primitive peoples and the resulting conclusions that all which is symbolized by the term Faith, may graciously be allowed a sphere of operation, if the activities it generates produce any appreciable results. This is stated plainly enough on the last page, but with a very marked condescension to the undeveloped religious who have not arrived as the author has. However, Dr. King, it is still possible to possess one's soul in tolerable patience.

Western Women in Eastern Lands. Helen B. Montgomery. Macmillan Company, New York.

The story of fifty years of Woman's Work in Foreign Missions is told in this book and in a very interesting way and is fully illustrated.

Little Sermons on the Sunday Gospels. Rev. Jno. Wakeford, B. D. Longmans. $1.50 net.

These are in fact as well as in promise, little sermons, for the average seems to be about three or four hundred words. But a man of Dean Wakeford's stamp can say more within those limits than the average man in four thousand. The book is excellent for devotional reading and the little sermons might be expanded to reasonable limits and yet hold substance.

The Rev. Lyman P. Powell has written a very telling little book, "The Credentials of the Church," just the thing for circulating. 20c. Whittaker.

The Church of Sweden and the Anglican Communion. Bishop G. M. Williams, Young Churchman Company. 50c.

The Bishop goes into the question of Swedish orders very exhaustively and argues for the setting up of the Swedish episcopate in America to provide for the spiritual necessities of the emigrants from that country.

May and June **McClure's** tells us "How Taft Views His Own Administration—An Interview With the President" by George Kibbe Turner is only one of a number of features of unusual importance. Senator Platt begins his autobiography by telling the inside story of the two nominations of Roosevelt; Asher C. Hinds, parliamentary clerk of the House, explains the tremendous power of the Speaker and when and why it was given him; John M. Gitterman writes about "The Cruelty of Our Courts;" M. Paoli gives his reminiscences of the King and Queen of Italy; and Theodore Schiemann, professor of history in the University of Berlin and a friend of the Kaiser, has a paper on the strained relations between Germany and England. And the stories are of the usual character.——**Everybody's** is very good if only for Judge Lindsay's defiance of and answer to his enemies. A Golden Rule Chief of Police is unfortunately *vara avis*. "The Cost of Women's Clothes" is a revelation of extravagance, and "Will Your Widow Get Her Money" has to do with Fraternal Life Insurance organizations. The stories are many and interesting.——The Literary Editor is extremely glad that **Outlook** has again found its way to his hands, because it stands out from the mass of the monthlies in a place of its own. It does not give news in detail, but it puts events in a clear light uncolored by any deceptive medium and because it is written by those who know how to write and edited by men who have the faculty of selection, of finding out and presenting the best things.——The May **Nineteenth Century and After** has some very illuminating articles on English Politics. The second part of "Epochs of Japan, " Compulsory Insurance Against Unemployment," a Swiss scheme. Miss Rose G. Kingsley proves that Shakespeare of Warwickshire is by no means a threadbare topic, and admirers of William Blake will be glad of a paper on his trial for high treason.

H. H.

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NEWS AND NOTES

Bishop Thomas, of Wyoming, has secured several new men for missionary work in his district.

Our Church of St. Esprit, in New York City, is French. Forty-six were recently confirmed there by Bishop Greer.

Over $500,000 has been added to the endowment of Trinity College, Connecticut, by the alumni, led by Professor John J. McCook.

St. Luke's Hospital, Tokio, which costs the Board of Missions only $1000 a year, has an income from Japanese patients of $20,000 a year.

The Rev. George E. Renison has accepted an appointment as missionary in Alaska. We are sorry to lose him from California, but congratulate Bishop Rowe.

Including a Bible Class of eighty men taught by Judge N. B. Feagin, the Sunday School of the Church of the Advent, Birmingham, Alabama, has an enrollment of 500 pupils.

The Rev. Joseph Ryerson, pastor of the People's Tabernacle, Detroit, Mich., and his wife have been confirmed. Mr. Ryerson will be a candidate for Holy Orders in the Church.

Two large, fine churches have recently been built in Cuba. One of these is at Estenado de Mora, and is largely attended by both natives and others, services being held in Spanish and English.

The Potter Memorial Chapel in the Cathedral of St. John the Divine, in New York, is to be somewhat different from those already built, in that it will be larger and will front differently. On the corresponding side on the north a Huntington Memorial Chapel will be erected.

There are seventy-five congregations of Indians in the missionary district of South Dakota, with several thousand communicants. The baptized persons number ten thousand. The interest of these Indians in missions is remarkable, and their offerings an example to be noted.

The choir and crossing of the great cathedral in New York will soon be ready for use, and arrangements are being made for the maintenance of the services. The endowment will yield about -20,000 a year toward it, and whatever more is needed has been secured for five years. It may require as much as $60,000 a year.

Bishop Willis, formerly of Honolulu, and now at the head of the Anglican Church in Tonga, has sent out his report for 1909, showing seven infants baptized and nine persons confirmed. The Rev. Y. Sang Mark, who was one of the graduates a year ago of the Divinity School of the Pacific at San Mateo, and ordained deacon by Bishop Nichols, had joined Bishop Willis after a journey of 5692 miles. The Bishop has also five native lay readers on his staff.

In St. Bartholomew's Church, New York City, 185 persons were lately confirmed. In the class were negroes, Chinese, Swedes, Armenians, Germans and English. There are 516 communicants in the Swedish congregation of the parish, and there is a growing work among the Germans. This great city parish is an example of what should and can be done with suitable equipment, zeal and administrative ability.

Seeing China after a few years' absence, a former resident is astonished at the great increase in the number of schools, hospitals and churches, especially in the District of Hankow. He writes: "The work has grown by leaps and bounds, in ways too numerous to mention. I had been told that many surprises awaited me, but when I came there I exclaimed, like the Queen of Sheba, that the half had not been told me."

Bishop Bratton reports having consecrated three churches in Mississippi during the past year. Also that one man had pledged $400 a month for Church extension in the diocese. The apportionment for General Missions has been met.

The Brotherhood of St. Andrew is to hold its next convention in Nashville, September 28th to October 1st, just before the meeting of the General Convention of the Church in Cincinnati.

OUR APPORTIONMENTS FOR MISSIONS.

During 1909, under the initiative of Bishop Nichols, there was discussed in the several Convocations the advisability of devoting the Lenten savings which culminate in the Easter offertory, to some higher and more devotional object than that of meeting Parish indebtedness. The objects suggested being the raising at Easter of the entire apportionments for the current year, for the two Missionary Funds, Diocesan and General, leaving the balance of the year free from collections for these purposes. This resulted at the last Convention in the amendment to Section 461 of the Diocesan Canons.

This whole movement was launched with the faith that gradually the entire Diocese would see the practicability and advisability of the movement and all the congregations fall into line.

That the plan has met with the approval of the congregations in general is evidenced by the number adopting the plan this year and the assurance from others of the intention to do so next year.

There are eighty congregations on the apportionment list. Of these twenty-one have paid in full for Church Extension Fund, four of them paying fifty per cent more than their apportionment, thirty have paid in full for General Missions, of which five paid fifty per cent more than their apportionment.

This is truly a gratifying result for this the first year of the plan and the Rectors and officers are to be congratulated upon the outcome of their work.

It is to be regretted that the consideration of the two Missionary Funds can not be closed with this very gratifying statement, but the condition of the treasury will not permit.

On June 1st the Church Extension Fund will be overdrawn $678.18, notwithstanding the above showing of twenty-one congregations having paid in full; for twelve congregations have not remitted anything, and thirty-six have remitted less than one-half of their apportionment, the greater portion of them less than one-sixth to one-quarter. A serious condition confronts the Diocesan Board of Missions unless the delinquents wake up and realize their responsibility. The question before the Diocese is: Shall the Board be compelled to retrench?

In the matter of General Missions, thirty-five congregations, nearly one-half, have so far remitted nothing. To date there has been received and forwarded to New York, $2338.36 out of the apportionment of $5,600.00, or only forty-one per cent. This needs prompt attention as the fiscal year closes on September 1st, only three months hence.

WM. A. M. VAN BOKKELEN,
Treasurer.

ST. PAUL'S COLLEGE TOKYO FUND.

Upon the receipt of advices from the Board of Missions, Bishop McKim began negotiations in December last for the purchase of a new site for St. Paul's College. He has secured, by acting conjointly with the new Central Theological College, for which an appropriation of $150,000 was made from the Thank Offerings of the Missionary Congress at London in 1908, a most eligible piece of land consisting of 14 acres for $50,000. The purchase was made possible through the labors of a committee of ladies in Philadelphia, which solicited from every parish in the country an offering on St. Paul's day. So far the amount collected is $35,000. The balance, $15,000, was due June 1. The cost of buildings to be erected is estimated at $120,000. The need is urgent. Mr. John R. Mott in a recent address has thus spoken of the educational opportunity in Tokyo, and the admirable place which St. Paul's College has filled:

"Tokyo is the principal student center of Asia. It has literally scores of thousands of students. It is the ambition of most students in Japan to spend part of their student life in Tokyo. Therefore you find studying in that center young men and young women from all parts of Japan. Moreover, there are 700 Korean and over 4,000 Chinese students in Tokyo. I found more Indian students in Tokyo than I did at Oxford and Cambridge. There are young men students there who have come from Siam, from the Philippine Islands and from the Hawaiian Islands.

"Among the educational missionary institutions none has a better standing than St. Paul's Middle School and College. I had the privilege of visiting this important institution on more than one occasion. Its Japanese Head Master, Dr. Motoda, is one of my intimate friends. I am well acquainted with some of the other members of the teaching staff. I have always found the students exceedingly responsive to my appeals. This institution in its various departments has between 600 and 700 students. Its courses are comprehensive and thorough. The institution has received marked government recognition. The Christian influence of both school and college has been pervasive and deep. **The time has come to enlarge greatly the facilities of St. Paul's. Its capacity should be doubled at once.** Any one familiar with the present opportunity in Japan must indorse with conviction and with enthusiasm the plan to secure a special fund for the purpose of enlarging the equipment and teaching staff of the institution."

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LITERARY NOTE

The popular Bishop of London has just brought out a new volume of sermons entitled, "Into the Fighting Line," the volume including special discourses on memorable occasions during his recent visit to this country. Thomas Whittaker, Inc., are the American publishers.

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